NAQLIAT
(PARABLES)

Bandagi Miyan Hazrat

ABDUR RASHID

Razi Allahu Anhu

English Translation By

Faqir **Syed Ziaullah Yadullahi**

MAHDAVIA CHARITABLE TRUST

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[PARABLES]

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DEDICATION

To

My elder brother the late **Hazrat Syed Najiullah Yadullahi**,

My elder sister the late **Bibi Syeda Akbarunnisa**,

Her husband the late **Hazrat Syed Allah Bux Ishaqi**

And

My cousin the late **Hazrat Syed Safiullah Yadullahi**

Allah may bless them all!

– *Faqir Syed Ziaullah Yadullahi*

COMMENDATION[1]

By

Hazrat Murshidna-o-Maulana-o-Syedna
Syed Alam Sahib Yadullahi[RA]
Maulvi Kamil, Munshi Fazil

[He is among the elderly *mashayakhin* of Channapatna. He is a scholar and holder of high academic honors in the oriental, rational and transmitted sciences [*uloom-e-ma'qul-o-manqul*]. He has a Library of his own. He has studied not only the books and manuscripts in his library but also those in the libraries of various families and lines of mystics of the Mahdavia community. From this point of view, it would not be out of place to say that he is considered to be an authoritative researcher of the parables of Imam Mahdi[AS]. The following is his opinion about the publication of the ***NAQLIAT*** of Hazrat Bandagi Miyan Abdur Rashid[RZ]. – *As'ad-al-Ulama Abu Sayeed Syed Mahmood*[RA]]

The condition the world is passing through now is not unknown to the discerning thinkers. The extent to which the common people of the community have become neglectful of both the Mahdavi religion [*deen*] and the emulation of our forefathers too is as clear as the sun itself. The reason could only be that, apart from the few respected scholars ['*ulama*], a large majority of common men from the community is totally unaware of the real

[1] This **COMMENDATION** was retrieved from the library of the late Hazrat C. Pir Sahib Miyan Sahib, B.A. [ALIG.], retired Head Master, Government Boys' High School, Channapatna, Karnataka. – Syed Ziaullah Yadullahi.

teachings of the religion and its morals. As the poet has said, "*The short-sighted pious man knows that I am an infidel; and the infidel thinks that I am a Musalman.*"

Hence, a devoted and conscious effort is necessary to spread the real teachings of the Mahdavi faith among the common members of the community. *As'ad-al-Ulama* Hazrat Abu Sayeed Syed Mahmood Sahib Tashrifullahi has taken a significant step in this direction. It is worthy of great commendation. He has published the book ***Naqliat Miyan Abdur Rashid***[RZ] and its explications. This is his great and unforgettable service to the community in its history.

This is the oldest and most authoritative book of the community. As a companion of Imam Mahdi[AS], he has penned the incidents he had seen with his own eyes and the commandments he has heard from the Imam[AS]. This shows how authentic this book is. Many of the later generation authors have written many other books about the parables of the Imam[AS]. These books are based on what they had heard from others while the ***Naqliat*** is based on what Miyan Abdur Rashid[RZ] had first-hand knowledge of.

This book is a great legacy our forefathers have left for us, their progeny. They have not bequeathed any worldly wealth for us. Instead, they have left for us a system [of life], which will make us triumphant and successful in this world and in the Hereafter. Hence, it is essential that this book should be kept in the house of every Mahdavi and a sincere effort be made to study it thoroughly with the **intention** of leading the life in accordance with the tenets of the religion. This book will guide every Mahdavi in understanding the reality of the Mahdavia religion and the real teachings of Imam Syed Muhammad Mahdi al-Mauood [Peace of Allah be upon him].

– Syed Alam Yadullahi

Date. 9th Safar, 1370 AH.

Translator's Note

By the Grace of Allah Most High, this humble *faqir* has completed the translation of ***Naqliat*** Bandagi Miyan Hazrat Abdur Rashid[RZ], and the work on ***Tauzihat***, its companion volume**,** by Hazrat *As'ad-al-Ulama* Abu Sayeed Syed Mahmood Tashrifullahi[RA] is in progress. That too will be completed soon, Allah willing.

Earlier, I had translated ***Insaf Nama*** and it has been published. The ***Hashia Insaf Nama*** too has been translated and it is with the *Mahdavia Foundation*, who will, *Insha-Allah,* be publishing it shortly. With the completion of translation work on ***Naqliat*****,** all the three basic books of Parables of Imam Syed Muhammad Mahdi al-Mauood[AS] have been translated into English. That brings to an end one phase of the work, because all other books of parables are the work of *taba'een* and *taba'-e-taba'een* and their explications. They too have their importance and significance and work on them will have to be undertaken in future.

After I had completed the work on ***Insaf Nama*** and its proof reading was in progress, all of a sudden I lost my eyesight. That was an extraordinarily frustrating experience. In the same condition, I performed the *Haj* pilgrimage with the help Allah provided through friends. I was more disappointed when, on return and after a cataract eye operation, the surgeon told me that he "doubted" if I would ever be able to read and write again. However, I supplicated that Allah may restore my eyesight to enable me to continue my translation work. One day, after the prayers, when I opened my eyes, I saw the surroundings bathed in abundant light. I picked up a book at random and was able to read it. Allah Most High had answered my prayers in His infinite Kindness, Mercy and Grace. And now it was my turn to keep my promise to work for His religion. That too I could do with His help alone. I have faith in Him. So, I am back in the saddle and I propose to continue this work as long as He keeps me fit and capable of doing it. So help me Allah!

I had completed the English translation of the ***Naqliat*** in July last year and sent it to some of my friends for their perusal and comments. Hazrat M. Syed Yusuf alias Khaleel of Panagudi was very prompt and responded within a month. I am very grateful to him. May Allah shower His choicest rewards on him!

Meanwhile, Mr. C.S. Hashim Saeed, scion of the family of Bandagi Miyan Syed Ishaq[RA] [*Bara Bani Israil*], and a senior advocate of Bangalore, met me and offered to publish the book as soon as possible. I had plans to complete the translation of ***Tauzihat*** **[**which may take some more time] also and then publish both the ***Naqliat*** and ***Tauzihat*** as one volume. But Mr. Saeed, after seeing the printouts, asked me to make the ***Naqliat*** ready for the printing forthwith. The work on ***Tauzihat*** could wait. I thank him. May Allah reward him for his efforts! I have taken up the work of giving final touches to the book. Here it is.

– *Faqir* Syed Ziaullah Yadullahi.

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LIST OF PARABLES:

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298. "*Fought and Fallen*." Imam[AS] hints about Khundmir[RZ]
299. "I have conveyed all that was to be conveyed to the people who are crying," said Imam[AS]
300. Prediction of calamity came true in Afghanistan
301. Imam's supplication on *Shab-e-Qadr*
302. Imam's glad tidings in favour of Miyan Nizam[RZ]

❖

INTRODUCTION

After praising Allah Most High and offering salutations to Prophet Muhammad[SLM] and Imam Mahdi[AS], Hazrat *As'ad al-Ulama, Maulana,* Abu Sayeed Syed Mahmood[RA] states:

This humble *faqir* Abu Sayeed Syed Mahmood Tashrifullahi, son of *Pir-o-Murshid* Hazrat *Faqir* Syed Abdul Hai alias Hafiz Miyan Sahib[RA], respectfully states that the collection known as ***NAQLIAT MIYAN ABDUR RASHID***[RZ], which is a well-known, authoritative and old book, is being published in [Urdu] translation with necessary explications [***TAUZIHAT***] for the propagation of the religion and the benefit of the community. Our Mahdavi predecessors [*mutaqaddimin*], despite their helplessness and lack of means, have left us a wealth of literary works in the hands of the community. It is a great boon, because they were strict practitioners of the religious obligations like renunciation, migration, trust in Allah and others. The glory of the Quranic phrase, "…*the faithful, their most intense love is for Allah alone*"[2] was manifest from their deeds and practices. The cruelties of the governments and the opposing *ulama* were also part of their lives. Writing and compiling was not an easy job under these unfavorable and trying circumstances.

Later the *dairas* [literally, a circle, localities here] of the *fuqara* [indigent people] went on spreading far and wide. Communication difficulties of those days need not be dwelt upon. Today's facilities were not available then. When one went away and settled at a distant place, it was very difficult for him to return and meet his people again. Hence, they took with them as many copies of the available books as they could copy. This process of copying from copies resulted in numerous mistakes creeping into the books. It is not surprising to have such defects in the manuscripts of the literary works due also to the vagaries of the times and nature.

2 [S. 2: 165 SAL]

During the early period, there were strict limitations of the *daira*, which continued till very recently. In certain places these limitations are there even now. Strict orders about the limitations of the *daira* are laid down for both the *fuqara* and the *kasibin* [earners]. These orders were followed with enthusiasm, love and devotion. The explanation of Quran was a daily routine. Due to this everyone – men, women, children, literates and illiterates – was fully aware of the religious principles and practices. Hence, the common people did not need any books. Their knowledge used to be fresh from the bounty of the company of the truthful and their deeds performed with sincerity. Everyone – an illiterate or a scholar – used to become a shining star of Divine Guidance.

All-round deterioration is rampant these days. The limitations of the *daira* have disappeared. The chances of benefiting from the companionship of the Truthful are almost extinct. Due to this, the knowledge of religion has come down to a point where *Mahdviat* appears to be confined to mere beliefs. Their specialty and fame are no more. Hence, it has become very necessary to make available the treasures of the writings of our predecessors to the members of the community after carrying out necessary corrections under the relevant principles. Be it known, therefore, that this is for the information of the people only. The *mumin* [believer] cannot be indifferent to the companionship of the Truthful, which is an obligation [*farz*].

The work we have mentioned here is not easy. Collecting all the manuscripts that could be available from the respected *mashhayakhin* and compiling a book under the principle of correction is in itself an important task. In this, it becomes necessary to follow the emulation procedure, avoid the style of appropriation and preserve the variations in writing. Otherwise, the defects that emerge and the difficulties that arise in argument would be well known to the men of knowledge.

Although the term *naql* or *naqliat* [parables] is used to distinguish it from *hadis* [Tradition of the Prophet[SLM]], the saying of

Imam Mahdi[AS], being the innocent word [*kalam-e-ma'soom*], is to be obeyed as the commandments of Prophet Muhammad[SLM], in accordance with the principles and beliefs. It is also accepted as superior to the commands of the religious directors [*mujtahidin*], because the latter are not innocent [*ma'soom*]. Hence, the particularity and the importance of the book of ***Naqliat*** [parables] are greater.

WHY THIS BOOK?

I had been nursing the idea of compiling such a book for a long time. The basis of this thought is a historical incident of 1348 AH when the group of *Muqallidin-e-Mahdavia* was formed. The religious zeal for unity was at its peak. Thinking this to be an opportune moment, my teacher, the late Janab Maulana Syed Najmuddin Sahib Al-ma'yi of Kala Dera, Chanchalguda, decided to fulfill an important need of the community. He started the work of correcting and compiling the book, ***Insaf Nama***, by Hazrat Bandagi Miyan Valiji[RA]. A large number of manuscript copies of the book were borrowed from many sources. Since he was ailing for a long time, the work of some pages had been completed. His condition deteriorated. And finally, he passed away. Some time later, the prominent members of the group thought of completing the book. For this, the house of the late Janab Syed Ibrahim Sahib [former Residency Accountant], situated in Malakpet Jadid, was chosen. Some selected people like the late Janab Faqir Syed Yaqub Miyan Sahib of Akeli, the late Janab Amir Miyan Sahib of Akeli, Janab Faqir Syed Ismail Sahib of Hastehra, Janab Faqir Ashraf Miyan Sahib of Daira-e-Nau, the late Janab Faqir Abji Miyan Sahib of Masjid-e-Pukhta, Janab Syed Jalal Sahib Wajdi [Manager, *Al-Mahdi* magazine] and Janab Syed Ishaq Sahib of Humnabad would assemble there every morning. The various manuscript copies of the book were distributed among these scholars. This humble faqir [Hazrat Syed Mahmood[RA]] was assigned the work of penning the new text. Every word or phrase was read, compared in all the copies

and the final text was written down after consultation. Any variations in the various copies were noted down with relevant references. For nearly six months, the work went on smoothly without any interruption. The work on the fifth chapter of the book [***Insaf Nama***] was about to be completed, when some unfavorable incidents occurred and the work could not be continued. Meanwhile, the demand for the return of the manuscript copies gained momentum. It is learnt that Janab Syed Ibrahim Sahib returned the manuscripts. The corrected copy of the text came into the possession of Janab Syed Husain Sahib Tashrifullahi [advocate, High Court] because he was the Secretary of the *Jamaat-e-Muqallidin*. He died on 25th of Zil-Hajja, 1364 AH. After that, this copy came into my possession.

A study of the various manuscript copies of ***Insaf Nama*** gave me considerable information about the variations in them. But this is not the occasion to go into the details.

Some years later, I had occasion to go to Channapatna, Karnataka. My uncle, Janab Syed Roshan Sahib Tashrifullahi gave me a collection of books for reading. Among others, it had ***Naqliat Hazrat Bandagi Miyan Abdur Rashid***[RZ] also. I was happy to see it because it had the qualities, which would help me overcome the regrets I had about the work of ***Insaf Nama*** left incomplete. The book was from the library of Janab Faqir Syed Ashraf Miyan Sahib [*Mutawalli* of Jami'a Masjid, Channapatna], my uncle's father-in-law. I kept the manuscript with me with the permission of my uncle. I could not get any other manuscript at Channapatna.

On return to Hyderabad, I had occasion to meet *Allamatul-'Asr* Faqir Syed Shahabuddin Sahib and I told him about the book. He told me that the author of the book, ***Naqliat*** was a ***sahabi*** [companion of Imam Mahdi[AS]]. He explained that the book was very important in extracting the religious commandments and formulating the issues. With great search, I was able to borrow three other manuscripts. One of them was obtained from Janab Faqir Amir Miyan Sahib of Akeli. The second came from Janab Faqir

Abdul Hai alias Shah Sahib Miyan Sahib of Basitpura, Kachiguda. This copy was from the library of his late *murshid* Hazrat Faqir Ghazi Miyan Sahib. The third copy was from Janab Faqir Baachu Miyan Sahib of Musaddiqabad [Uppalguda]. We started the work with these four copies. In the initial work of comparing the copies or reading and listening, Janab Syed Jalal Sahib Wajdi of Daira-e-Nau helped us for a few days. When my cousin, the late Janab Faqir Syed Muhammad alias Abji Miyan Sahib of Masjid-e-Pukhta, came to know of our work, he showed me another manuscript of the book. Janab Faqir Syed Dilawar Sahib of Begum Bazaar had copied it. Abji Miyan Sahib worked with us till the completion of work with that copy. He took it away after the work was over. Hence, we had five copies of the book with us.

When we returned the copies of Janab Faqir Amir Miyan Sahib and Janab Shah Sahib Miyan Sahib to them, they returned to us the receipts we had given them when the books were borrowed. However, the copy of Janab Faqir Baachu Miyan Sahib was with us for a long time. Later, it was returned. When it was needed again for revision, we obtained it through his *murid*, Janab Abdul Qadir Sahib, Circle Inspector [Retired] of Police, resident of Qutbiguda, and returned it through him. In the work of revision also, he took great interest in reading [and listening to] the copy he had brought.

Apart from this, during our work on ***Tauzihat*** [Explications], whenever we needed any book, Janab Faqir Syed Muhammad Sahib of Masjid-e-Pukhta, Janab Faqir Shah Sahib Miyan Sahib of Basitpura, Janab Amir Miyan Sahib of Akeli, Janab Faqir Syed Hyder Sahib of Channapatna, Maulvi Faqir Syed Mahmood Sahib of Secunderabad and Maulana Syed Shahabuddin Sahib gave us any book we wanted. We are grateful to them all.

LOST AND FOUND

An incident worth mentioning is that I had to go to Kalmanuri, Parbhani taluqa, where my younger brother, Dr. Syed Yusuf, M.B.B.S., was working. I was informed that he was sick. I took the copy of ***Naqliat*** belonging to Janab Faqir Baachu Miyan Sahib with

me for reading during the journey. Passengers from nine *taluqas* entrain and detrain at the railway station of Nanded. Hence, there is great rush there. After I had detrained and the train had left the station, I remembered that I had left the book in the compartment. I was shocked because the manuscript was old, rare and borrowed. It was of great help in the correction work.

Every railway official I contacted in connection with the lost book disappointed me. Finally, I met the stationmaster, told him of my predicament and anxiety and requested him with entreaties to help me. He immediately rang up the Poorna railway station, which was the next stop of the train. A reply arrived two hours later that the book could not be traced. I was in distress. The stationmaster asked me about the value of the book. I told him it was "invaluable. It is our religious book. Hence, it is very important to us. None else would be interested in it to that extent." I gave the stationmaster all the money I had save the bus fare to Kalmanuri, which was forty miles from Nanded. Then, interrupting his official work, he telegraphically transmitted to the railway station, where the train was expected to be according to its timetable, all the details about the book and told me, "The book will come here by the train tomorrow, if it is found."

The relationship of the heart that was established with Allah Most High at that moment is beyond description. Then I turned my attention to Hazrat Shah Yaqub Hasan-e-Vilayat[RA] whose mausoleum is at Daulatabad, and humbly submitted, "The book of the sayings of your most venerable grandfather Imam Mahdi al-Mauood[AS] on the way to [your eternal resting place]. It should come back safely."

I postponed my journey to Kalmanuri, although the condition of my ailing brother too demanded my attention. The next day the train did come, but not the book. The stationmaster told me, "Go wherever you have to go. You will get your book on your return if it comes." My brother's father-in-law, the late Syed Mahmood, former superintendent, Excise, resident of Kala Dera [Hyderabad]

was working at Nanded. I informed him about the missing book and requested him to keep in touch with the railway authorities. I went to Kalmanuri. My brother had recovered. I returned to Nanded the next day. When I came to the railway station, the stationmaster gave me the glad tidings. The book had come. I paid the necessary amount of money to cover the expenses. When the book came into my hands, I saw that it was decently packed with the seal of the Aurangabad railway Police.

The readers know that Aurangabad is eight hours train journey away from Nanded. There are many big and small railway stations on the way. Numerous people entrain and detrain at these stations. Despite all this, the return of a book that was lying uncared for on a seat is no ordinary event. Certainly, Allah Who answers the prayers had answered the supplications of this *faqir* by the intervention of the soul of Bandagi Miyan Shah Yaqub Hasan-e-Vilayat[RZ].

QUALITY OF THE BOOK

Comparing the five copies of the manuscript of ***Naqliat*** has shown that the book has passed through three stages of development. The two copies of Janab Faqir Amir Miyan Sahib of Akeli and Janab Faqir Syed Dilawar of Begum Bazar represent the first stage. They come to an end at 173 *naqliat* [Parables]. They appear to have been copied recently and were very much the same in the matter of correctness and errors. They could be the copy of each other. The copies of Janab Syed Ashraf of Channapatna and Janab Faqir Ghazi Miyan of Basitpura appear to be of the second stage. The first of these two copies has 84 parables in addition to the 173 parables in the copies of the first stage. In the second copy, some parables are missing in the middle. This appears to be the mistake in copying, because these two copies appear to be of the same quality up to the end. The geographical distance between their sources is obvious. Their age too can be gauged by the quality of the paper. The date of copying is not mentioned in them. Otherwise, the difference between their timings of copying could be known. Be

that as it may, these two copies are not of recent copying. In the copy of the third stage, there are 45 more *naqliat* in addition to the 173 *naqliat* of the first stage and the 84 *naqliat* of the second stage copies. This copy greatly helped us in correcting the various versions of the parables. Further, some incomplete parables could also be completed with the help of this book. This copy contains the name of the copier and the date of copying…. [The name of the copier is Ashraf alias Shah Sahibji Miyan and the date is Rabi-ul-Awwal 1216 AH.]

Be that as it may, the last mentioned three copies are almost the same with more or less the same number of parables. In short, we have tried our best to collect all the material of the five copies in our final text. The passages, which we have not taken in our text, we have placed in the margin [or footnote] with necessary references. This was necessary also under the principles of correction, so that the [future] scholars could get help from the variations in the texts in their [chains of] arguments. The passages we have relegated to the margins in accordance with our opinion could very well be the very material that might possibly form the basis of their argument. Hence, it was necessary that the difference in the various copies should be preserved for the [future] readers. This will also show the qualities of the copies of various families of *murshids*. Further, the readers will be able to know how careful we have been in correcting the text and in cases of differences in the wording of the texts in various copies; they will be able to see the standards of passages we have selected for our text. We cannot claim that we have not erred in selecting the passages for the texts and the margins. It is possible that the future scholars might find mistakes in our work, and we will be grateful to the sincere scholars if they inform us of our mistakes. But such mistakes will not impede the work of the scholars, because they can take the passages in the margins, if they like, instead of depending on the passages we have selected for the text. And they can build their arguments accordingly. This is an occasion to consider how difficult it would have been for the scholars to find out what there was in which of

the copies and what we had selected for our texts and what we have discarded, if we had not collected all the details from the five copies.

The great difficulty is that the manuscript copies of the book are rare and some people are reluctant to lend them. It is great benevolence of Allah that we were able to borrow the copies of their quality. What we got has helped us immensely.

It appears that in the beginning, the work of collecting the parables and dividing them into chapters went on simultaneously. But this kind of work could not continue beyond the eighth chapter. After compiling some parables in the eighth chapter, the compiler could not get a chance to divide the parables in chapters. After that, the work of collecting the parables went on as was convenient. It is possible that later on the work of organizing the parables in chapters was done. But such copies could not reach us. It is possible that such organized copy or copies exist. However, we have captioned such unorganized part of the parables as 'Miscellaneous'.

NAQLIAT AND INSAF NAMA

Chapters have been organized in *Insaf Nama*. Its classification shows that *Insaf Nama* is a book compiled after ***Naqliat Bandagi Miyan Abdur Rashid***[RZ]. Similar was the condition of the books of the Traditions of Prophet Muhammad[SLM]. Imam Malik's Mauta was called the most correct book in the beginning. Then Imam Bukhari[RA] compiled his book. Its organization and classification was better. Then Imam Muslim[RA] compiled his book. Some of the scholars and orientalists give preference to this book over Bukhari. But the peculiarity of the books of *Naqliat* is that these books were compiled during the life of the companions of Imam Mahdi[AS]. One of the differences between the collection of *Naqliat* and *Insaf Nama* is that in the former, the parables alone have been collected as the Prophet's Traditions were collected, while in the latter there are other stories and sayings besides a large part of the personal

arguments of the compiler. It is difficult to give the total number of *rivayat* [parables], because the work of the large number of the manuscript copies of *Insaf Nama* that had been collected could not be completed. In particular, Chapter 5 [of *Insaf Nama*] was found to be containing a large number of miscellaneous parables. Nevertheless, it is estimated that they would have been more than 375 parables in *Insaf Nama*, if the work on the book had been completed. There are 302 rivayat in the new text of the *Naqliat*. Out of these, more than 220 rivayat are those, which are also found in *Insaf Nama*. But in most of them there is variation in words and passages. If these common *rivayaat* were separated, there would remain 82 particular *rivayat* of *Naqliat* and 155 *rivayat* of *Insaf Nama*. Besides, there is repetition of some rivayat in *Insaf Nama*.

A study of various authoritative books reveals that the *rivayaat,* Miyan Abdur Rashid[rz] has reported in his book, are also found, as reported from various other sources, in the books like ***Insaf Nama***, ***Hashia Sharif***,[3] ***Maulud Miyan Abdur Rahman***[RZ] and others. The parables that are not found in other books are very few. From the point of view of the principles of authority and reliability too, it is very important, although the book itself is authoritative and currently in use.

Since the work of organizing the book into chapters is incomplete, the parables [or paragraphs] have been numbered to facilitate studying or retrieval of the required material. A separate list of the parables is also prepared with titles and gist of the parables. This facilitates in finding out the issues the parable deals with. In this work, the principles used in the ***Bukhari Sharif*** [a book of Prophet's Traditions] have been used.

[3] ***Hashia Sharif*** is also known as ***Hashia Insaf Nama***. Its compiler, Miyan Valiji[RA] first compiled ***Insaf Nama*** and, then, added some more parables in the margins of the same book for want of paper. These parables, numbering about 800, were later compiled in a separate book, which was named ***Hashia***. The book, ***Insaf Nama*** is also known as ***Matan Sharif*** [The Holy Text].

THE COMPILER

The greatly eminent book is an important legacy of a very pious and well-known respected elderly person, about whom the historian-author of ***Tarikh-e-Sulaimani*** writes:

Bandagi Miyan Abdur Rashid *Razi-Allahu Anhu* was very religious, eminently powerful and pious person of his times. His forefathers were staying in the Nahruvala city in Gujarat for a long time. They were among the famous *mashayakhin.* They were *Alvi Sadat* and descendants of Imam Muhammad Hanif.[4] Miyan Abdur Rashid[RZ] was the master of the acquired and divinely bestowed knowledge and famous for his practice of religious observances like *muraqaba* and *mushahida* [meditation]. People of insight[5] praised him for his character and conduct. When Imam Mahdi[AS] came there, he paid fealty to him. But he had no chance of remaining in the august company of the Imam[AS]. According to one *rivayat,* he is a *muhajir* [migrant]. But the correct version is that he received the *faiz* [bounty] in the company of Bandagi Miyan Syed Khundmir[RZ].[6]

Miyan Syed Fazlullah has narrated this last *rivayat* [Parable] in his book, ***Sunnat-as-Salihin***. According to another *rivayat*, Miyan Abdur Rashid's father, Owais, had paid fealty at the hands of Imam Mahdi[AS]. It is possible that Miyan Rashid[RZ] too may have paid fealty on the hand of the Imam[AS] along with his father.

WHETHER A SAHABI?

According to another *rivayat*, Bandagi Miyan Abdur Rashid[RZ] went to meet Imam Mahdi[AS] when the latter was in Mandu. The last few words of *rivayat* [Parable 284] are as follows: "After this, he

4 Probably this name is Imam Muhammad bin Al-Hanifa.

5 The Arabic expression used in the original Persian text is *ulul-anbal.* Hazrat Abu Sayeed Syed Mahmood[RA] [the Urdu translator and author of the ***Tauzihat***, a companion volume of this book, ***Naqliat Miyan Abdur Rashid***[RZ]] surmises that this could be *ulul-absar.* Hence, he has translated it as 'people of insight'.

6 ***Tarikh-e-Sulaimani***, Volume III, Chaman 4, Gulshan 9.

[the Imam[AS]] went near the tank for saying his prayers. Innumerable people followed him. It was on that day that many companions and we understood that the Imam[AS] was taller than the other people. We stood by him to the right and to the left and we found that he was taller than all." This *rivayat* is of the period when the Imam[AS] had not staked his confirmed claim to *Mahdiat*. It may be recalled that the Imam[AS] went from Mandu to Chapaner, Burhanpur, Daulatabad, Ahmadnagar, Bidar, Gulbarga, Bijapur, Chitapur and Dabol Bandar [port]. From there, he went on *Haj* pilgrimage. On his way back, He came to Diu Bandar [harbour], Ahmadabad, Patan and Barhli. Here he staked his confirmed claim [*Dawa-e-Muakkad*] to being the Imam Mahdi al-Mauood[AS]. ***Tarikh-e-Sulaimani*** states that after Imam Mahdi[AS] reached Nahruvala in Patan, Miyan Abdur Rashid[RZ] paid fealty to the Imam[AS]. The same has been written in the book, ***Sawaneh Mahdi-e-Mauood***[AS].

Miyan Abdur Rashid[RZ] was a native of Nahruvala. It is possible that he might have visited Mandu when the Imam[AS] was there. This is not impossible because Patan and Mandu are nearby towns. Be that as it may, these *rivayaat* inform us that Miyan Rashid[RZ] met the Imam[AS] and paid fealty to him. But there is no detailed proof if he had a chance to migrate with the Imam[AS]. According to one saying, he was a *muhajir*, says ***Tarikh-e-Sulaimani***.

Apart from this, there are some *rivayaat,* which do not have the phrases like *naqalast* or *manuals* or *niz* [meaning 'it is narrated'] in the book, ***Naqliat Miyan Abdur Rashid***[RZ]. They belong to the period of the migration of the Imam[AS]. This shows that the compiler had directly reported these *rivayaat*. Some examples:

> One day, during the life of the Imam[AS], Bandagi Miyan Syed Khundmir[RZ] had seen in a reverie [*muamila*]…. – *Rivayat 259.*
>
> One day, Imam Mahdi[AS] called two persons '*Alal-Yaqeen'* and said they had the stroll [*sair*] in Hazrat Ibrahim[AS]…. – *Rivayat 260.*

One day, a possessed [*aasib-zadah*] young man came to Imam Mahdi[AS]…. – *Rivayat 277.*

One day, Imam Mahdi[AS] extolled the superiority of the *Vilayat* [Sainthood] of Prophet Muhammad Mustafa[SLM]…. – *Rivayat 288.*

This quality is not found in ***Insaf Nama***. Its compiler has invariably used the Persian terms *naqalast* or *niz*, which mean 'It is narrated'. *Niz* mans 'further it is narrated'. But where [a compiler] relates his personal information or gives warning, the expression *maloom-bad* or *niz maloom-bad* are used. Barring one or two instances, these expressions are used in relation to the *rivayaat* of the period of the companions of the Imam[AS].

This difference in the two books manifests that Hazrat Bandagi Miyan Abdur Rashid[RZ] had the chance of remaining in the company of the Imam[AS] and was accompanying him in his migration. It is because of this that he has not used the expression like *naqalast* etcetera. He has reported the incidents of the life of the Imam[AS] from his personal knowledge.

Besides, one *rivayat* has been included in ***Insaf Nama*** as reported by Bandagi Miyan Abdur Rashid[RZ].[7] This shows that he was a *sahabi* [companion] of Imam Mahdi[AS], because the compiler of ***Insaf Nama*** has stated in the preface of his book that all the *rivayaat* included in his book were the *rivayaat* of the companions of the Imam[AS], even though his book contains some of the *rivayaat* reported by the *taba'yin* [second generation reporters]. But he has not used the suffix "RZ" or *Razi-Allahu Anhu* at the end of the name of any *taba'yi.* However, in some of the manuscripts of the book [***Naqliat Miyan Abdur Rashid***[RZ]] the suffix is found at the end of the name of Miyan Rashid[RZ]. And in the recently printed ***Insaf Nama*** too, this symbol is found with the name of Miyan Rashid[RZ], which is an indication that he was a companion of the Imam[AS].

[7] See ***Insaf Nama***, Chapter 12. This *rivayat* is not found in the published copy of the book

And Janab Faqir Khub Miyan Sahib of Palanpur has written this note on Bandagi Miyan Abdur Rashid[RZ] in his book ***Urs Nama***:

> The compiler of the ***Naqliat,*** known as the ***Naqliat Miyan Abdur Rashid***[RZ]: – Being a *sahabi* of Imam Mahdi[AS], he has written down many *rivayaat* after seeing the incidents with his own eyes and after hearing the sayings from the mouth of the Imam[AS]. Many of the *naqliat* have been copied in the ***Insaf Nama*** from his book and the book of Miyan Malikji Mehri[RZ].[8]

Further, the note he has written about Bandagi Miyan Shaikh Mustafa[RA] Gujarati in the book, *Siraj-e-Munir,* says: "His father's name is *'Alim-e-Suri-o-Manavi*,[9] Bandagi Miyan Abdur Rashid Sahabi. He is a descendant of Hazrat Syed Muhammad Hanif, son of *Amir-ul-Muminin* Hazrat Ali *Karam-Allahu-Wajhu*…." [10]

Besides, we have talked to some *mashayakhin*. They said that they had heard from their *murshidin* also that he was a *sahabi*. This shows that he is well known as a *sahabi* in the community.

Hazrat Shah Qasim[RA], *Mujtahid-e-Giroh*, writes in his book, *Asami Musaddiqin,* under the head, *Fazilat Afzal-al-Qaum*, about Bandagi Miyan Abdur Rashid[RZ]: "Miyan Abdur Rashid was a scholar who practised according to his knowledge and a perfectly virtuous person of his time. He has written a tract in proof of *Mahdiat*. He has also collected some sayings of Imam Mahdi[AS]…. He attained martyrdom along with some people at the hands of oppressors (*zalim*)."[11]

But in this passage there are no words, which indicate whether he was a *sahabi*. There is mention of his martyrdom and his two books, one in proof of *Mahdiat* and the other about the *Naqliat*. The

[8] ***Urs Nama*,** published, page 103.
[9] Scholar of the manifest and subliminal knowledge.
[10] *Siraj-e-Munir,* p.92.
[11] *Asami Musaddiqin.*

truth is that due to migration or expulsion from their localities and absence of the necessities of life, the history of the Mahdavi stalwarts has been very limited. Even the names of thousands and thousands of eminent Mahdavis have not even been mentioned. Some names of the companions are just mentioned. Very few details about the others are found. Despite all efforts and inquisitiveness, enough details about them could not be found.

The year of the death of Bandagi Miyan Abdur Rashid[RZ] has been shown as 979 or 980 A.H. In other words, his martyrdom came 74 years after Imam Mahdi[AS].[12] On the basis of this, some people cast doubts that Miyan Rashid[RZ] might have been of very young age and, hence, he cannot be a *sahabi*. Against this guess, it would be more plausible to think that Miyan Rashid[RZ] was martyred at the age of ninety or ninety-five. This age is neither astonishing nor rare. Hence, he could have been 18 or 23 years at the time of the demise of Imam Mahdi[AS]. Besides, Bandagi Miyan Syed Khundmir[RZ] too was 25 years at the time of the Imam's death. And there were other younger *sahabis.*

After Prophet Muhammad[SLM] also his companions lived till the end of the first century. Sahal ibn Sa'ad used to say: "You will find nobody to report the *rivayat* of Prophet Muhammad[SLM], if I die." He died in the year 99 or 91 A.H.[13] He is the last *sahabi* of Madina.

The last *sahabi* of Makkah was Hazrat Abul Tufail 'Amir bin Wasilah. He died in the year 100 A.H.[14] Besides, just being young does not preclude anybody from obtaining the bounty of Imam Mahdi[AS]. The example of Hazrat Bandagi Miyan Syed Abdul Hai Roshan Munawwar[RZ], son of Bandagi Miyan Syed Mahmood Sani-e-Mahdi[RZ], is there. He achieved the honour of initiation (*tarbiat*) at the tender age of six months. And he had established his chain

[12] Imam Mahdi[AS] died in 910 A.H. This indicates that the martyrdom of Miyan Rashid[RZ] came 69 or 70 years after the Imam[AS]. How could it be 74 years?

[13] *Isteab*, Tazkirah Sahal ibn Sa'ad.

[14] Ibid.

(*silsilah*) of *muridi* directly from Imam Mahdi[AS]. The *silsilah* of the *murshidin* of this humble *faqir* is associated with him. There are other families of *murshidin* of this *silsilah.*

Janab Faqir Khub Miyan Sahib of Palanpur has written that "By the grace of the glad tidings of Imam Mahdi[AS], the divine secrets began to be revealed on him (Miyan Roshan Munawwar[RZ]) and he began to be counted among the companions although he was six months of age at the time of the demise of the Imam[AS].[15]

This particularity of Munawwar-e-Din[RZ] is among the exceptions. To suspect it is tantamount to disbelief not only in Munawwar-e-Din[RZ], but also in the divine ability and power of the Imam[AS]. This is against the glory of a *mumin* (believer). Had he not achieved the honour of being a *sahabi,* he would not have established his *silsila-e-bai'et* through Imam Mahdi[AS]. His esteemed contemporaries would not have allowed it, if, Allah forbid, his action were wrong.

Apart from this discussion, as long as the correct date of birth of Bandagi Miyan Abdur Rashid[RZ] is not available, it is difficult to determine his age during the life of the Imam[AS]. But the author of *Tarikh-e-Sulaimani* has written that he (Miyan Abdur Rashid[RZ]) lived to a *taba'yi* (natural) age. The *rivayat* that the author appears to have considered to be correct and relied on, is: "Miyan Abdur Rashid[RZ] has achieved the honour of paying fealty at the hands of Imam Mahdi[AS] and the honour of the bounty (*faiz*) of the company of Bandagi Miyan Syed Khundmir[RZ]."

The compiler of the book, *Sawanih Mahdi-e-Mauood[AS]* too has written the same thing. And Maulana Faqir Syed Mahmood Sahib of Akeli too has written the same thing on the margin of the book *Asami Musaddiqin.*

[15] *Siraj-e-Munir*, p.89.

In the absence of historical material, if this *rivayat* alone is accepted as correct, and on the basis of this, there is reluctance on treating him as a *sahabi*, the honour of paying fealty on the hand of the Imam[AS] becomes an accepted (*musallam)* fact.

The compiler of *Insaf Nama,* Hazrat Miyan Valiji *Rahmathullahi Alaih,* too is a *taba'yi* (second generation follower), but he has not achieved the honour of paying fealty on the hands of the Imam[AS].

Further this difference too is to be taken into consideration that the suffix, *RZ* or *Razi-Allahu Anhu* is found with the name of Bandagi Miyan Abdur Rashid[RZ] in many of the books of the community. But it is not found with the name of Miyan Valiji[RA] anywhere. Only *Rahmathullahi Alaih* or *RA* is found with his name.

COMPILER'S MARTYRDOM

One *rivayat* that is often quoted in eulogizing Miyan Shaikh Mustafa[RA] Gujarati, son of Miyan Abdur Rashid[RZ], is that whenever Miyan Rashid[RZ] went to meet Bandagi Miyan Syed Khundmir[RZ], the latter would receive him with great respect. Some of his companions asked him for the reasons of this respect. Bandagi Miyan Syed Khundmir[RZ] said, "I see a *nur* (luminosity) on his forehead, which would be a precursor of his service to the religion of the Imam[AS]."[16]

The gist of the *rivayat* in *Tarikh-e-Sulaimani* is: "The wife of Bandagi Miyan Abdur Rashid[RZ] went to Bandagi Miyan Syed Khundmir[RZ] to make obeisance (*qadambosi*) to him. Siddiq-e-Vilayat[RZ] gave her great respect and honour. Those present asked for the reason for such honour. Bandagi Miyan[RZ] said. 'This Bibi will give birth to a very religious boy. Through him rare events will manifest.'"

[16] *Tarikh-e-Husaini.*

Both the above-mentioned *rivayaat* were the glad tidings of the birth of Bandagi Miyan Shaikh Mustafa[RA] Gujarati. Both these turned out to be true. Detailed accounts of his contributions for strengthening the religion of the Imam[AS] could be found in the history books of both Mahdavis and non-Mahdavis.

Bandagi Miyan Abdur Rashid[RZ] had great love and devotion to Bandagi Miyan Syed Khundmir[RZ] and his sons. *Tarikh-e-Sulaimani* states: "He was a great emulator (*muqallid*) and a particular seeker of Bandagi Miyan[RZ]. He had great devotion with perfect veracity with the sons of Bandagi Miyan[RZ]. He lived to a natural (ripe) age."[17]

The gist of the details of events leading to the martyrdom of Bandagi Miyan Abdur Rashid[RZ] given in the books of the community is that when Mughal Emperor Akbar decided to conquer Gujarat, there was great turmoil in the kingdom. People started leaving their hearth and home and business to seek safe havens elsewhere. Bandagi Miyan Abdur Rashid[RZ] too came away with his son Miyan Shaikh Mustafa[RA] Gujarati and other members of his family and the inmates of his *daira* to Morbi Fort, which was the *jagir* (feudal estate) of 'Alum Khan Dasariah. According to another *rivayat*, 'Alum Khan's brother Malik Muchhan was the father-in-law of Miyan Shaikh Mustafa[RA]. His *daira* was situated there in those days. King Akbar conquered Nehruvala and stayed there for some days. Shaikh Tahir Patani had gone underground after being defeated many times in his debates with Shaikh Mustafa[RA] on the question of *Mahdiat.* Taking advantage of the opportunity, he preferred a complaint at the court of King Akbar. He tried to make the king believe his false allegations. Other *ulama* supported him. The *ulama* like *Sadr-us-Sudoor* Abdunnabi and *mufti* and *Qazi* Yaqub Patani and others played their games. King Akbar ordered that a powerful scholar from the group of Mahdavis be brought into the court so that their beliefs and actions could be investigated.

[17] *Tarikh-e-Sulaimani,* Volume III, Chaman 4, Gulshan 9.

The *ulama* suggested the name of Shaikh Mustafa[RA] and tried to incite the king by saying, "Although your soldiers will work with all the diligence and courage, it is doubtful even then whether he will come or not." Special orders were issued to the army. A strong contingent under the command of the Mughal commander Amin Sanjar was sent. The Morbi Fort was surrounded and a siege was laid. The commander demanded the surrender of arms. Miyan Mustafa[RA] laid down his arms. He was taken into custody. However, Miyan Abdur Rashid[RZ] refused to hand over the arms. The situation deteriorated and a clash became inevitable. There were ten persons with him. They were attacked by the contingent. There was bloodletting. Miyan Abdur Rashid[RZ] with his ten companions died. They were all fasting. At the time of martyrdom, they were seen colouring their gray beards with their blood and thanking Allah that he had bestowed martyrdom on them. The date was 24th of Ramazan, the Muslim month of fasting. The year was 979 or 980 A.H. The names of the martyred are: Miyan Abdur Rashid[RZ], Miyan Imaduddin, Miyan Shakir, Miyan Usman, Miyan Esa, Miyan Musa, Miyan Chand, Miyan Mahmood Afghani, Miyan Rajab and Miyan Nasir. According to another *rivayat,* Miyan Imaduddin and Miyan Mahmood Afghani were martyred on the 26th of Ramazan, the day of *Lailatul Qadr* (The Night of Glory). All the martyrs are laid to eternal rest near the *daira.* May Allah bless them.

It is obvious that the royal order was to bring Miyan Shaikh Mustafa[RA] only in his capacity as a strong scholar to investigate religious beliefs and actions. Miyan Mustafa[RA] had accepted the order and surrendered his arms and himself. The cruel military officer's first oppression was that he took into custody like a common criminal a person who had accepted the royal order and surrendered his arms. And this was his transgressing the authority of the royal command. The next cruelty was that he tried to overpower and take into custody the elderly and weak father of Miyan Shaikh Mustafa[RA] and his companions.

Bandagi Miyan Abdur Rashid[RZ] had been taken into custody earlier too. He was tortured and asked to give up Mahdavia faith and to disown Imam Mahdi[AS]. But he was later released and it was publicized that his release was the result of his disowning the Imam[AS]. He was shocked on hearing this. Since his cruel persecutors had him in their clutches, he could not do anything to defend himself. There was no witness to his innocence except Allah. He had taken a vow and made a public announcement that if he were to be arrested again, he would colour his gray beard with his blood to prove his faith in the veracity (*sadaqat*) of Mahdaviat. According to another *rivayat*, Bandagi Miyan Shah Dilawar[RZ] had suggested this course to him.

This was why Bandagi Miyan Abdur Rashid[RZ] and his companions opted for confrontation and resisted, as far as they could, the commander's cruelty, which had transgressed the authority of the royal command. They laid down their lives in the emulation of the traditions of the martyrs. They had no other go. They had not seen justice being meted out to them anywhere in the government of the day. All officials, big or small, were bent upon persecuting the Mahdavis because the government was under the influence of the *qazis* and the *ulama*; the Mahdavis never cherished political power or authority. They had always served the authority as faithful citizens to the best of their ability in maintaining peace and public order. The religion or the preceptors never came in the way of their services to the government. Besides, religion was the exclusive concern of every sane person who had attained majority. No religion allows any pressure or compulsion on the individual. But alas! The inheritors of the highest religion of *Rahmatul-lil-'Alamin* (Mercy of the Worlds) have perpetrated cruelties in the pride of their power and pelf of government authority. History and posterity will continue to condemn them for their cruelties.

After the martyrdom of Bandagi Miyan Abdur Rashid[RZ] and his companions, the soldiers took all the people – men, women and children – of the *daira* in captivity, plundered the houses of the

daira. All were taken into the custody of the army. Miyan Mustafa[RA] was kept in chains and shackles. They were taken to Ahmadabad. This is not the occasion to go into the details of how he and his companions were persecuted and how the court *ulama* were disgraced in their debate with Shaikh Mustafa[RA], and how the officials oppressed the captives during the absence of the king. For this, one can read the books of history and the account the Shaikh[RA] wrote of the debates in the court of Mughal emperor.[18] Besides, Prof. Hafiz Mahmood Shirani's paper on the contribution of the Mahdavis in the development of Urdu Literature should be read. It was published in the *Oriental College Magazine*, Nos. 63 and 64, which describes vividly the cruelties on the Shaikh[RA]. Prof. Shirani was not a Mahdavi.

Be that as it may, the glad tidings given by Bandagi Miyan Syed Khundmir[RZ] came perfectly true. In short, Bandagi Miyan Abdur Rashid[RZ] was eminent in his knowledge and deeds, worship and piety, and very close to Siddiq-e-Vilayat, Hazrat Syed Khundmir[RZ]. He was an '*adil* (just) with all the particularities of justice and equity. This is why Hazrat Shah Qasim[RA], *Mujtahid-e-Giroh,* has called him a learned man who acts according to his knowledge and a perfectly virtuous person. It is well known to the learned men that when the word *adalat* is used against cruelty and oppression, it means justice. But when it is used against sinning, it becomes associated with prophets and angels only. When this word is used to mean protection from sinning, it covers both 'innocent of erring' and 'protected from erring' Hence, prophets are called innocent and *aulia* (saints) are called 'protected'. In the subject of *hadis* (traditions of Prophet[SLM]) the term *adalat* also means avoiding falsehood in reporting the *hadis*. In this context *adil* is a person who does not resort to falsehood in reporting the traditions of Prophet[SLM].

[18] *Majalis-e-Khamsa,* (Five Sessions of Akbar's Court). This book is available both in Urdu and English translations.

In the *zath* of Bandagi Miyan Abdur Rashid[RZ], all the meanings of the word *adalat*, that is, justice, piety, protection from erring and truthfulness, are present to the optimum. Hence, no Mahdavi can raise any doubt or objection to his being *adil*. Hence, his book of *Naqliat*, which comprises of the sayings of Imam Mahdi[AS] is authentic and popular in the Mahdavia community. His book is of a period immediately after the Imam[AS]. This book is being presented to the community in print.

Some sincere friends had insisted that this book be published with full elucidations but in the present unfavourable conditions it could not be done. Hence, the part covering some particular subjects was compiled and is appended at the end of the book, so that some of the issues are fully clarified. Besides, the *Hadiya-e-Mahdavia* criticism pertaining to some of the parables is also countered.

Be that as it may, this book is of a high caliber like the books of *Hadis* from the point of view of religion. It will be of great help in understanding the Mahdavia religion in extracting commandments and formulating issues. The learned people, the common men and women and others will benefit and enjoy this book. In printing, publishing many people have extended help, literary, financial and in many other ways. Allah Most High may reward them handsomely.

– [Hazrat] *Faqir* Abu Sayeed Syed Mahmood.

ABBREVIATIONS

Four English translations of the Holy Quran have been used during the preparation of this book. The initials of the names of the translators [in footnotes] identify them:

AMD = Abdul Majid Daryabadi
AYA = Abdullah Yusuf Ali
MMP = Mohammed Marmaduke Pickthall
SAL = Syed Abdul Latif

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HONORIFICS

The suffixes used at the end of the names mean:

SLM = *Salla Allahu Alaihi Wa Sallam* (God bless him and grant salvation)
AS = *Alaihi-s-Salam* (Upon him be peace)
RZ = *Razi Allahu Anhu* (May Allah be Pleased with him)
RA = *Rahmathullahi Alaih* (Allah's Mercy be on him)

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In the name of Allah, Most Beneficent, Most Merciful

NAQLIAT

Hazrat Bandagi Miyan Abdur Rashid^RZ^

All praise is for Allah alone Who is the Lord of the worlds. The End (*'Aqibat*) is for the pious alone. And salutations are for Allah's Prophet Hazrat Muhammad^SLM^ and his descendants and companions. And salutations are also for the Imam of the Last Era whose arrival is promised in the Quran and whom Prophet Muhammad^SLM^ has called Mahdi. And salutations are for all the chaste companions and migrants of Imam Mahdi^AS^ and on the followers of both the *Khatamain* (Seals) of *Nubuvat* and *Vilayat* till the Day of Resurrection and on the foremost who are the *nur* (luminosity) of divine certainty.

Be it known: Allah may bless you with happiness in both worlds. Some *naqliat* (parables) of Imam Mahdi^AS^, his companions and followers are written down in this book so that the true seekers benefit from them through Allah's blessings and common help, repose faith in them and act accordingly.

1. Imam Mahdi^AS^ has said. "If a person reports a *naql* (parable) and it is in conformity to the word of Allah, it is my *naql.* It is not my *naql* if it does not conform to the word of Allah. Or (you may understand that) the person reporting was not attentive because of which the error has occurred."

2. Further Imam Mahdi[AS] has said that the *hadis* (Traditions of Prophet[SLM]) which is not in consonance with (the word and deed) of the *zath* (nature and essence) of this servant (of Allah) is not correct."

1. PROOF OF MAHDIAT

3. Imam Mahdi[AS] has recited this Quranic Verse in proof of his *Mahdiat* (Mahdi-ship): (Allah says,) "*Is he who is on a bayyina (clear proof) from his Lord, and has from his Lord a witness (Quran), and before it the Book of Moses, a guide and a mercy (is also a witness)? (can he be equal to the seeker of the world?) They (who, at that time, would be split into many sects) will believe in him. And whoever from the sects disbelieves in him, then the Fire is his appointed place. So (O Muhammad[SLM]) be not in doubt concerning him. Undoubtedly, he is the Truth from your Lord; but most of mankind will not believe in him.*"[19] The Imam[AS] said in *tafsir* (elucidation) of the Verse, "I am listening directly from Allah Most High that this Verse is in my favour. 'The *man* in *A-faman-kaana* means you. And *Bayyi-na* means the emulation, in word, deed and condition, of the *vilayat* (sainthood) of Hazrat Muhammad Mustafa[SLM], which is particularly associated with his *zath* (nature, essence). *Shaa-hidum* means Quran and Torah. *Ulaaa-'ika* refers to the emulating groups (*ummah*) of followers. *Bihii* in both places means the Imam[AS].'"

4. Further, the Imam[AS] said, "If a person explains the meaning of the words of the Quran on the basis of his personal opinion, he comes under the threat (*vaeed*) of this Quranic Verse: (Allah says:) '*But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge.*'[20] Whatever this servant (*banda*) says, he does not say it out of his opinion, but says it in accordance with the direct command of Allah. (Allah says), "*And if he be a liar, on him is (the sin of) his lie but, if he is telling the Truth, then will fall on you something of the (calamity) of which He warns you*"[21]

[19] (S. 11: 17) *A-faman-Kaana 'alaa Bayyi-na-tim-mir-Rabbi-hii wa yat-luuhu Shaa-hidum-min-hu wa min-qab-lihii Kitaabu Muusaa' imaa-manwwa rah-mah? 'Ulaaa-'ika yu'mi-nuuna bih. Wa manyyak-fur bihii minal-'Ah-zaabi fannaaru maw-'idhu. Falaa taku fii mir-ya-tim-minh: 'innahul-Haqqu mir-Rabbika wa laakinna 'ak-saran-naasi laa yuminuun!*

5. In respect of other Quranic Verses too, the Imam[AS] said, "Allah is commanding me, 'The word *tabe'* means you. Hence, announce (your position of being Mahdi). Otherwise, you will become a disobedient (person).' Allah says (in Quran): '*So if they contend with thee. Say thou, (O Prophet), 'I have surrendered myself to Allah and also he who follows me.*'[22] Allah further says: '…*And this Quran hath been inspired in me, that I may warn therewith you and whomsoever it may reach…*'[23] Allah commands, '*Say thou (O Prophet): This is my way: I do invite unto Allah – on evidence clear as the seeing with one's eyes, – I and whoever follows me. Glory to Allah! And never will I join gods with Allah.*'[24]

6. Further the Imam[AS] has said, "Allah has sent this servant (*banda*) into the world and has made this servant announce his being the Imam Mahdi[AS] when all those people who staked their claim to be the followers of Islam were engaged in customs, habits and innovations (*rasm, 'adat and bid'at*). The reality of the religion of Islam and its basic objectives did not remain in them anymore. But if they (the reality of Islam) did exist, they existed among the *majzubs* (godly persons, in divine ecstasy).

7. Further, (Imam Mahdi[AS] said that Allah told him), "I have given the keys of the treasury of Faith (*iman*) in your hands, I have made you the helper (*nasir*) of the religion of Muhammad[SLM] and I am

[20] (S. 6: 144 AYA).
[21] (S. 40: 28 AYA).
[22] (S. 3: 20 AMD). Here 'who follows me'[or *tabe'*] refers to Imam Mahdi[AS].
[23] (S. 6: 19 MMP) Here also 'whomsoever it may reach' refers to the Imam[AS].
[24] (S. 12: 108 AYA) And never will (I) we join gods with Allah. 'We, the two of us' means Prophet Muhammad[SLM] and Imam Mahdi[AS].

your Helper. Go and call (the people) to *Mahdiat*. The person who affirms and confirms you (as Mahdi) is *mumin* (faithful); and he who disavows (*inkar*) you will become a *kafir* (infidel)."

8. [Again the Imam[AS] quoted Allah (as telling him)], "I have given you the knowledge of the Firsts and the Lasts (*Awwalin-o- Akhirin*) and the explanation [*bayan*] of all the four Books (which include the Quran also) as desired by Me (in accordance with My *murad*)."

9. Imam Mahdi[AS] has also said, "This servant would be an oppressor and slanderer (*zalim* and *muftari* of Allah) if he studies and thinks of the meaning of Quran in seclusion and comes out and explains [*bayan*] the Quran. Whatever this servant says or does or reads, he does it under the command or permission by Allah. Whichever Verse (of the Quran) is shown, he reads and he explains it as instructed by Allah. I am taught afresh by Allah every day. This is the situation this servant is in."

10. The Imam[AS] said, "Allah is commanding, 'The Quranic Verse, *Summa 'inna 'alaynaa bayaanah,*[25] is in your favour and I have made you the inheritor of the special sainthood of Prophet Muhammad[SLM]. I have also granted you the perfect emulation (of the Prophet[SLM]). Whoever has recognized you, has recognized Me. Whoever did not know you, did not know Me.'"

11. The Imam[AS] has said, "Allah has made me know the ranks of all the prophets, saints, the faithful (males and females) and the condition of all that exists (*maujudat*) in a manner that one takes a thing in his hands and turns it over to know it perfectly well; as a goldsmith comes to know the good and bad about the gold and silver."

12. Imam Mahdi[AS] said, "For the last twenty years, an unknown Voice tells me, 'You are Mahdi al-Mauood,' and this servant is assimilating it. Now that this servant has come to Barhli in Gujarat, after being expelled from the town of Nehruvala, an angry divine

[25] (S. 75: 19 SAL) Its meaning is, "Thereafter the responsibility is Ours to let its (the Quran's) meaning be clear (to everyone)."

voice comes, 'Why do you not proclaim (your) *Mahdiat* [and why do you fear the people (*khalq*)].' Hence, this servant has announced that 'Allah tells me, 'You are Mahdi al-Mauood.'"

When this piece of news became widely known, some *ulama* came to and asked the Imam[AS], "You claim that you are Mahdi Mauood." The Imam[AS] replied, "I do not affirm that I am Mahdi. But Allah Most High commands, 'You are Mahdi Mauood. Announce your claim to *Mahdiat.*'"

Then the *ulama* asked, "Imam Mahdi would be Muhammad, son of Abdullah. But your name is Muhammad, son of Syed Khan."

Then the Imam[AS] said, "Ask Allah why He made the son of Syed Khan Imam Mahdi. Allah Most High is All-Powerful. He does what He pleases."

Then the Imam[AS] said, "The father of Prophet Muhammad[SLM] was a *mushrik* (polytheist). How could he be *Abdullah* (slave of Allah)? The correct version (*ibarat*) is *Muhammad Abdullah* and Mahdi too is *Abdullah*."

13. After Imam Mahdi[AS] staked his claim to be Imam Mahdi[AS], the *ulama* obtained the Government order of expulsion issued. The Imam[AS] said, "The faces of the *ulama* and the rulers would be blackened (they would be disgraced) on the Day of Resurrection for two reasons. One, (they would have to account) why they did not help me if I was right (*haq*); secondly, if I am not in the right, why did they not imprison me, why did the *ulama* and the rulers not assemble and try to convince me (that I was in the wrong) and why did they not kill me if I refused to be convinced. For, wherever I go I would repeat my claim to be Mahdi according to my light (reality) and thus, according to their point of view, I would mislead the people. The burden of this too would be on their neck."

14. The *ulama* again asked the Imam[AS], "The entire population will repose faith on Imam Mahdi[AS]. Nobody would decline to accept him." Imam Mahdi[AS] then said, "Will the faithful (*muminin*) repose faith or the infidels (*kafir*)?" The *ulema* said, "The *muminin.*" The Imam[AS] said, "The *muminin* alone have reposed faith (*iman*) and accepted the obedience (of the Imam[AS])."

15. One day the *ulama* asked by way of testing, “Allah has said in Quran, ‘*Wa maa tashaaa-‘uuna ‘illaaa ‘any-yashaaa-‘allaah…*’[26] In other words, the slave (*banda*) wills the same as Allah wills. Hence, it becomes obligatory that whatever the slave wills should happen. But often it does not.”

In reply, the Imam[AS] said, “A person who has even a little knowledge of the *Shariat* does not pose such a question. The meaning of this Verse is, ‘As the word and deed of the slave (of Allah) are not without the will of Allah, the aims and intentions (things related to the inner heart and mind) too are subject to the will of Allah.’”

16. Again the *ulama* asked, “You give superiority to *vilayat* (sainthood) over *nubuwat* (prophet-hood). The Imam[AS] said, “Does this slave give superiority to *vilayat* over *nubuwat* or does Prophet Muhammad[SLM] give superiority to *vilayat* over *nubuwat*? He has said, ‘*Vilayat* is superior to *nubuwat.*’” The *ulama* said, “The meaning of this *hadis* (Tradition) is that the *vilayat* of the prophet is superior to his *nubuwat*.” The Imam[AS] said, “When had I said that my *vilayat* was superior to the *nubuwat* of the prophet or that I was superior to the *nabi* or a *vali* was superior to a *nabi*?” Then again the Imam[AS] said, “Again think over the matter as to what is the meaning of *nubuwat* and what is *vilayat.*”

17. The *ulama* again asked, “You are convinced of the increasing and decreasing of *iman* (faith), although Imam Azam[RA] has said that *iman* does not increase or decrease.” Imam Mahdi[AS] said in reply, “Allah says in Quran, ‘*They alone are believers whose hearts thrill with the thought of Allah whenever His name is mentioned, and*

[26] (S. 76: 30 SAL) It means: *“But ye shall not will it, (taking the way to Allah) except as Allah willeth (or except by fulfilling the condition of movement towards Him or by living a good life….* AMD’s translation reads: ‘*And you cannot will, unless Allah wills (in His infinite wisdom).*

whose faith in Him increases as His revelations are recited…’ [27] Whatever Imam Azam[RA] has said, he has in reality given information about his *iman,* because his *iman* had reached the top notch of perfection. After perfection, *iman* does not increase or decrease.”

18. The *ulama* asked, “You say *kasab* (earning) is taboo (*haram*).” The Imam[AS] said, “Earning is permitted to a *mumin (*believer). One should become a *mumin.* Think over Quran (and find out) who is called a *mumin.*”

19. Again the *ulema* asked, “You say that Allah can be seen with physical eyes in this world which is a perishable home.” The Imam[AS] replied, “Does Allah say it or this slave says it? Allah says, ‘*And he who has been blind here (to Truth), shall be blind in the Hereafter and far away from right path.*’[28] “*…And whoever hopeth for the meeting with his Lord (Liqaaa-‘a Rabbihii), let him do righteous work, and make none sharer of the worship due unto his Lord.”*[29] *“Are they still in doubt as to their beholding the meeting with their Lord? Do they not realize that Allah encompasseth all things.”*[30] (In respect of these Verses) the *ulama* said, “The *ulama* of *Ahl-e-Sunnat–o-Jamaat* have taken it to mean the vision of Allah in the Hereafter.” The Imam[AS] then said, “The promise of Allah is absolute. We also say it to be absolute. We do not make it conditional (*muqayyad*). And the *ulama* of *Ahl-e-Sunnat-o-Jamaat* too have not said that the vision of Allah in this word is impossible or not permissible. Their sayings should be correctly understood as to what they have said.”

20. The *ulama* said, “You explain very few Quranic Verses of divine kindness and optimism and more Verses of divine anger and fear. People become pessimistic and without hope.” Imam Mahdi[AS]

[27] (S. 8: 2 SAL)
[28] (S.17: 72 SAL)
[29] (S. 18: 110 MMP)
[30] (S. 41: 54 SAL)

quoted the *hadis* of Prophet[SLM], wherein he has said; "Your brother is he who frightens you and not he who deceives you."

21. The *ulama* said, "You forbid learning of knowledge." The Imam[AS] said, "This servant (*banda*) is a follower of Prophet[SLM]. How can he prohibit what Prophet[SLM] has not forbidden? This servant says that perpetual remembrance of Allah is obligatory under the command of Allah and that of His Book (Quran). Whatever prevents perpetual remembrance of Allah is forbidden, whether it is learning knowledge or earning livelihood, whether it is meeting people or eating or sleeping. (In every situation) negligence (*ghaflat*) is *haram* (prohibited). And whatever causes negligence too is prohibited."

22. The *ulama* said, "Your people have rebelled against their teachers and preceptors and disrespect them. They are disgusted and find fault with them (teachers and preceptors)." Imam Mahdi[AS] said, "You have forgotten the issue of Shariat. A person gives his daughter in marriage to somebody. Sometime later, it becomes known that he is impotent. Do they not separate the husband and wife in accordance with the rules of Shariat? And you purchase something thinking it to be good. Later you found that it was defective. Do you then return it or not? To you the religious objective has become less important than the worldly objective. Whether (the religious) objective is achieved or not, the relationship (between the preceptor and his disciple) should not be broken. They should not become disgusted (with their preceptors). (You want that) they should not achieve their religious objective elsewhere. What is the desire for the world? And what is the desire for the Vision of Allah? (Alas!) You allow separation and disgust in worldly matters but you do not allow them in religious affairs. Allah may be kind to him who does justice."

The *ulama* said, "How can we discuss any matter with you since you are not bound by any (school of thought of) religion. Whatever the answer you give, it comes absolutely from Quran and we do not understand Quran. We are the followers of Imam Abu

Hanifa (Imam Azam[RA])." Imam Mahdi[AS] said, "I do not follow any religion. But my religion is the Book of Allah (Quran) and the *sunnat* of Prophet Muhammad[SLM]. In spite of this, suppose a person is the follower of the religion of Imam Abu Hanifa[RA] but his deeds violate his religion. What is the religious edict about such a person?" Then the Imam[AS] said, "What is the meaning of religion that these ignorant people have understood? Religion is the deeds of the Imam Abu Hanifa[RA], and not his words. All the transactions of Shariat stated in the books of *Fiqh* are the sayings of Prophet Muhammad[SLM], and not his deeds. The religion of Imam Azam (Abu Hanifa[RA]) is his deeds. And this is well known."

23. Then the *ulama* said, **"**You call Muslims *kafirs* and ask them to become *mumin* (believers)." The Imam[AS] said, "We have presented the religion of the Book of Allah. Whomsoever the Book of Allah calls a *mumin,* we also call him a *mumin.* And whomsoever the Book of Allah calls a *kafir,* we also call him a *kafir*. We do not judge anybody on our own. We are the followers of the Book of Allah. We have presented the Book of Allah. And we invite the people towards the Unity of God and His worship. Allah has assigned this job to us. And the *ulama* oppose us. But the reason for this opposition is not known. If this servant has committed any mistake, it is their duty to inform us so that we can work under the Book of Allah with unanimity and invite the people accordingly, as Allah has said, "*…And if in anything you differ, refer it to Allah…"*[31] (that is, to the Book of Allah). The person, who has strayed away from Quran, should repent (should perform *tauba*). But if he persists in his going astray, he is liable to be beheaded."

24. The *ulama* said, "The sign of Imam Mahdi Mauood[AS] is that the sword will not be effective (cut him)." The Imam[AS] said, "The work of the sword is to cut. That of water is to drown. And that of the fire is to burn. The meaning of the *hadis* of Prophet Muhammad[SLM] is that no power would subjugate Imam Mahdi[AS]."

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[31] (S. 4: 59 SAL)

25. Many companions of Imam Mahdi[AS] have narrated that when the Imam[AS] went to Khorasan, he stayed in the town of Farah. The news spread that a Syed had come and he claimed that he was Mahdi Mauood[AS] and it was obligatory on the people to affirm and confirm him as Mahdi Mauood[AS]. The Qazi of the town issued special orders to the *kotwal* (police official), "Go. Arrest all the big and small people of this group and bring them here after destroying all their belongings." The *kotwal* went with a large contingent of Police.

When this contingent arrived, the Imam[AS] was sitting outside with his companions. The companions asked the Imam's permission to fight. Imam Mahdi[AS] said, "This servant is not subject to the thinking of anybody, not even of his own. Be patient if you follow me and affirm and confirm me."

The police contingent destroyed all the belongings of the indigent and even all the things in the section where women were staying, including their *chadors* (pieces of cloth used to wrap around themselves). Then the policemen came to the Imam[AS] and demanded their swords and other weapons. The Imam[AS] handed over his sword first. His companions followed suit. They fully emulated their Imam[AS]. The police contingent went away.

The same night, the ruler of the town saw in his dream that Prophet Muhammad[SLM] was standing by his side with the piercing point of a spear on his (the ruler's) breast, saying, "How much my son has been tormented in your domain?" The ruler replied in horror, "O Messenger of Allah, I do not know. I will investigate in the morning." He woke up in the same condition, sent for the *kotwal*, told him about his dream and asked him, "What have you done?" The *kotwal* told him all the details of the episode. Then the ruler sent for the Qazi, dismissed him from his job and sent word to the Imam[AS], "I will carry out your orders about the Qazi."

Then he sent some *ulama,* and some fair-minded people to the Imam[AS] to apologise and for looking into the claim of the Imam[AS] to be Imam Mahdi[AS]. He also asked for a list of the

belongings that were destroyed "so that I can send twice the quantity of the belongings destroyed." The people who had come tendered their apology and asked for the list of the belongings lost.

The Imam[AS] said, "No part of our belongings has been lost. We have nothing other than Allah Most High. We have not lost our Allah." Then they asked some questions and the Imam[AS] gave them the proper replies.

When these people returned to their ruler, they told him all the details about their meeting with the Imam[AS]. And one of them, who was a great scholar, said, "My knowledge is like a drop while the knowledge of the Imam[AS] is like an ocean."

The ruler then consulted his reliable, dignified and powerful minister, Mir Zunnoon, saying, "The claim of the Imam[AS] is tall. What should be done?" Mir Zunnoon suggested, "I will go to him in all glory, strength, army, arms, ammunition, pomp and pageantry. If he (the Imam[AS]) becomes overawed and turns his attention to me, his claim to be Imam Mahdi[AS] is false. But if he treats me with disdain and we become overawed by his presence and our hearts are inclined towards him, then he is surely Imam Mahdi[AS], because none other than Mahdi[AS] will have such a (divine) strength." The king liked the minister's suggestion. He ordered his minister to adopt the suggested line. The next morning, the minister did as agreed. The army marched with its pomp and band and accompanying paraphernalia and it became known that the army was coming to fight, kill and plunder, the *fuqara* of the *daira* of the Imam[AS] became apprehensive. One of them even came to inform the Imam[AS] about the arrival of the royal forces. He told the Imam[AS], "The royal army has come. What should we do?" The Imam[AS] became annoyed and said, "There is only one King (Allah) and He has no minister." By this time, the army had arrived. And it laid a siege around all the *hujras* (rooms) of the *daira.* Mir Zunnoon started moving towards the Imam[AS] menacingly. But none from the *daira* paid any attention to Mir Zunnoon or his army. Mir Zunnoon was overawed and in his astonishment, dismounted his horse. His

heart began to palpitate and he sat down respectfully. The Imam[AS] started his call of *Mahdiat* in his usual manner. The Imam[AS] said, addressing Mir Zunnoon, "Come nearer." Mir Zunnoon did come nearer but he was aghast. Despite all his fear, the Mir told the Imam[AS], "It is reasonable if you are a literal (*laghvi*) Mahdi. But proof is needed if you are a technical (*istilahi*) Mahdi." The Imam[AS] said, "Providing the proof is for Allah. Our business is only to propagate." There was a great scholar and man of understanding too with the army. His name was Mullah Nur Kuzagar. He raised his voice and said, "This is the Mahdi, if at all a Mahdi has to come. There would be no other Mahdi. Understand this very well, all of you." After this, Mir Zunnoon said, "We are the slaves of Imam Mahdi[AS] and we are his servants. We will use the sword where it becomes necessary and we will kill the detractors of the Imam[AS]. You are our Mahdi and we are your helpers (*nasir*)." The Imam[AS] said, "Use your sword (to kill) your *nafs* (lust) so that it does not lead you astray; the helper of the Mahdi is Allah and the *nasir* of the group of Mahdi too is Allah." With this the Imam[AS] concluded his sermon, got up and went towards his *hujra*. Mir Zunnoon too followed him to seek his permission to return. Somebody told the Imam[AS] that Mir Zunnoon was seeking his permission to return. The Imam[AS] turned towards Mir Zunnon and said, "Assalam Alaikum." Then he went into his *hujra*. Mir Zunnoon too went away. A large number of people affirmed and confirmed the *Mahdiat* of the Imam[AS]. They gave up their practices and took to following the Imam[AS].

26. The parable (*rivayat*) is that Imam Mahdi[AS] has said, "The effect of Truth is like the moon of the first day. Giving the proof (*dalil*) is the work of Allah. He will send the proof or not as He will. This servant has no role in it. Our work is to propagate."

27. The parable is that Imam Mahdi[AS] has said, "The effect of Truth is like the moon of the first day. It goes on increasing day by day till it becomes full. And the effect of the falsity is like that of the full moon. It decreases day by day till it becomes fully dark. Allah says in Quran, "*It is He Who hath sent His Apostle (Muhammad), with the Guidance and the Religion of Truth, that he may let it prevail over what others have regarded as their religion…"*[32] Further Allah has said, "*And say, 'Truth has come and falsehood vanished. Verily, falsehood is a thing which must vanish (eventually).'"*[33]

2. DISAVOWAL OF MAHDI[AS]

28. Imam Mahdi[AS] has said, "I explain the divine command on behalf of Allah and as commanded by Allah. The person who disavows even to the extent of one letter of any command will be called to account before Allah."

29. The Imam[AS] has said, "The person who disavows the *Mahdiat* of this *zath* (nature, essence) disavows Allah and Prophet Muhammad[SLM]." Most of the *muhajirin* (migrant-companions) have repeated this parable with unanimity. The *muhajirin* had assembled in a congregation at Khanbel (in Gujarat). Bandagi Miyan Shah Nemat[RZ] announced in a loud voice, "O companions. Listen to this *naql-e-sharif* (parable) with full attention so that the belief *('etiqad*) remains perfect." Addressing Bandagi Miyan Syed Khundmir[RZ], he said, "Tell this *naql-e-sharif* to your followers too so that their belief remains correct." Bandagi Miyan Syed Khundmir[RZ] said, "These people listen to the same thing day in and day out." All the brothers in the congregation decided, "Nobody should call a person, who disavowed the Imam Mahdi[AS], as a *kafir* (infidel) without *ibarat* (i.e., without explaining why they call him a *kafir*)."

Bandagi Miyan Malikjeo[RZ] said, "One should learn the minimum *ibarat* (passage): 'Allah has said, *…but if anyone among the different sections of the people rejects him (Mahdi), the*

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[32] (S. 48: 28 SAL)
[33] (S. 17: 81 SAL)

recompense assigned to him is Fire.[34] And Prophet Muhammad[SLM] has said that the person who disavows Imam Mahdi[AS] is a *kafir*.'" Every one of the companions affirmed, on the basis of this *naql-e-sharif*, that in Khorasan some companions had told the Imam[AS] that some people went into the city and called people *kafirs.* The Imam[AS] said, "Punish them." Then again he said, "Do not punish these poor people, because they do not know how to say." "On the basis of this parable, we too should not call anybody *kafir* without the aforesaid *ibarat.*" After this Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Nemat[RZ] asked what should one do if he did not remember the wording of the Quranic Verse or the *hadis* of the Prophet[SLM]. The *muhajirin* said, "If one did not know anything, he should at least memorize the passage: "Prophet[SLM] has said that if one disavows Mahdi, one is a *kafir*." Bandagi Miyan Syed Khundmir[RZ] asked, "What should one do if one could not remember even that much?" Then he himself told, "Not memorizing the passage is the fault of the person (*banda*); but concealing the Truth (*haq*) is *kufr* (infidelity)." This means that not memorizing the passage of the proof is a mistake. But concealing the fact of the Prophet[SLM] and the Imam Mahdi[AS] being truthful is infidelity. After this explanation, everybody kept quiet.

30. Further, Imam Mahdi[AS] is narrated to have said, "The disavowal of the *Mahdiat* of Syed Muhammad son of Syed Khan is *kufr*."

31. Further, Imam Mahdi[AS] is narrated to have taken the skin of his body by two of his fingers and said, "The person who disavows [*munkir*] the *mahdiat* of the *zath* (nature, essence) of this person --- this skin, flesh, bones and hairs (of this body) -– is a *kafir*."

32. Further, Imam Mahdi[AS] is narrated to have said, "The disavowal of Mahdi is the disavowal of Muhammad[SLM], Messenger of Allah. The disavowal of Prophet Muhammad[SLM] is the disavowal of the Quran. And disavowal of Quran is the disavowal of Allah."

[34] (S. 11: 17).

33. Further, Imam Mahdi[AS] has said, "The disavowal of Mahdi is the disavowal of Muhammad[SLM]. The disavowal of Muhammad[SLM] is the disavowal of all the Prophets. And the disavowal of all the Prophets is the disavowal of Allah."

34. Further, Imam Mahdi[AS] has said that the disavowal of Mahdi is the disavowal of all the books and *sahifas* of the past and the disavowal of all the messengers of Allah.

35. A person is narrated to have asked Bandagi Miran Syed Mahmood[RZ], second Caliph of the Imam[AS] and *Sani-e-Mahdi*, "What do you call a person who disavows Imam Mahdi[AS]?" The Miran[RZ] said, "*Kafir*." He again asked, "What do you call him?" The Miran[RZ] said, "*Akfar* (a worse *kafir*)." Again he asked, "What do you call him?" The Miran[RZ] said, "*Azlam* (more heinous villain)." The questioner said, "Fateh Khan asks this." Miran[RZ] said, "Who is Fateh Khan? Sultan Mahmood (the reigning king of Gujarat) too is a *kafir* if he disavows Imam Mahdi[AS].

36. Syed Muhammad Mustafa alias Ghalib Khan is narrated to have asked Bandagi Miran Syed Mahmood[RZ], "What do you say about one who disavows Imam Mahdi[AS]?" The Miran[RZ] said, "I call him *kafir*." Again he asked, "If I disavow him?" Bandagi Miran[RZ] said, "I call you *akfar* (worse kafir)." Ghalib went away. Many *muhajirin* were present on this occasion.

37. Bandagi Miyan Shah Nemat, Bandagi Miyan Shah Nizam, Bandagi Miyan Malikjeo, Bandagi Miyan Shah Dilawar, Bandagi Miyan Larh Imam and Bandagi Miyan Larh Shah[RZ] sent a *tahrir* (writing) to Bandagi Miyan Syed Khundmir[RZ] that "we will not call anybody as *kafir* other than one who disavows Imam Mahdi[AS]. And we believe on the basis of this *ibarat,* which is found in the Quran and *hadis.* If anybody were to ask us what we say about the persons who disavow Imam Mahdi[AS], we would say like this: Allah says: "*…But if anyone from among the different sections of the people*

rejects it, the recompense assigned to him is Fire.[35] And Prophet[SLM] has said, "He who disavows Mahdi is a *kafir.*"

38. Bandagi Miyan Shah Dilawar[RZ] has narrated that "We have heard Imam Mahdi[AS] as saying that 'when I was at Danapur, I came under a divine ecstasy and for the first time I saw the manifestation (*tajalli*) of the divine *zath*'" The Imam[AS] also said, "A divine command arrived, 'We have granted you the knowledge of our *murad* (purport), We have decreed the Quran as your inheritance and We have made you the ruler over all the people of faith (*ahl-e-iman*). Disavowing Me is disavowing you and disavowing you is disavowing Me.'" And why not! This *Vilayat* is particularly of Prophet Muhammad[SLM]. And the information about this rank of his, the Prophet[SLM] himself has given on behalf of Allah. He quoted Allah as saying, "Had you not been there, I would not have created these heavens (*aflak*). Had you not been there, I would not have divulged my Divinity (*Rububiat*). O the luminosity of My luminosity, O the secret of My secrets, O the treasure of My gnosis, O Muhammad[SLM]. My *sultanate* is sacrificed on you." Hence, how can his disavowal be not the disavowal of Allah?

Bandagi Miyan Shah Dilawar[RZ] said, "I have heard this *rivayat* (parable) from the mouth of Imam Mahdi[AS]. I am not explaining this on my own. It is good if anybody accepts it. (It is not good) if anybody does not accept it. The word of mouth of the Imam[AS] is final proof (*hujjat*) for this servant (banda). Fasting is obligatory on him who has seen the crescent moon (of Ramazan).

39. Further, it is narrated that Mullah Syed Ahmad Khurasani, who was among the renowned scholars, was in the company of Bandagi Miran Syed Mahmood[RZ] for a few months and had remained in the company of many other companions of Imam Mahdi[AS]. One day, he asked Bandagi Miran Syed Mahmood[RZ], "What do you say about a person who disavows Mahdi[AS]?" Bandagi Miran[RZ] said, "I call him *kafir*." The mullah asked, "If I were to disavow him?" Bandagi

[35] (S. 11: 17 SAL)

Miran[RZ] said, "A person of the rank of Bayazid Bistami[RA] too were to disavow Imam Mahdi[AS], he would be a *kafir*."

40. Further, it is narrated that that a scholar asked many questions and was eliciting many answers from Imam Mahdi[AS]. Miyan Shaikh Bhik[RZ] peeped out of his *hujra* (room) and said, "Miranji, why are you wasting your time (with him)?" The Imam[AS] said, "Allah Most High has sent this servant to waste his time thus."

41. Be it known that a brother from the *daira* or from outside, whether in the congregation of the call (*dawat*) or of the *muhajirin* (migrant-companions) were to ask a question in disjointed language, Bandagi Miyan Syed Khundmir[RZ] would correct his language and say, "The question you are trying to ask is probably like this." But he would not be annoyed. In fact no *muhajir* would be annoyed at being asked questions. They would not prevent anybody from asking any question. He would not say believe only what I say. They used to say, "Whatever the difficulty you face, get it solved by asking. Otherwise, the burden would be on your shoulders."

3. JOINING PRAYERS LED BY NON-MAHDAVIS

42. O friend! Know it well that Imam Mahdi[AS] has prohibited joining prayers (*namaz*) led by those who disavowed him. He has said that, "if you have said prayers under the leadership of such a person by mistake, say your prayers again."

43. It is narrated that at the time when opposition was on the increase at the town of Thatta (in Sindh province) to such an extent that a battle was in the offing, some of the companions told Imam Mahdi[AS] that they had said their prayers (*namaz*) in the leadership of a person, opposed to the Imam[AS]. The Imam[AS] instructed, "Say your

prayers again." A question was raised, "What should we do if we are one or two." The Imam[AS] said, "Go in a group and say your prayers in your congregation (*ba-jamaat*)." If the Imam[AS] were to send somebody on an errand, he would send at least two persons, so that they could say their prayers in congregation (*ba-jamat*).

44. Further, it is narrated that all the migrant-companions (of Imam Mahdi[AS]), including Bandagi Miyan Syed Khundmir, Miyan Nizam, Miyan Nemat, Miyan Malikjeo, Miyan Abu Bakr and Bandagi Miyan Syed Salamullah and others (Allah may be pleased with them all), met at Bhadriwali Village at the time of *'Asr* (late afternoon) prayers. The topic under discussion was that "if a person says his prayers under the leadership (*imamat*) of a *munkir* (non-Mahdavi), we would call him a *khariji* (out-caste)." After this, Miyan Nizam[RZ] asked Miyan Abu Bakr[RZ] and Miyan Syed Salamullah[RZ], "What is your practice because opponents (*mukhalifin*) also live in your *daira.*" Bandagi Miyan Syed Salamullah[RZ] was annoyed and said, "We will deal with the situation when we encounter with it." Bandagi Miyan Nizam[RZ] said, smiling, "You have become a *khariji* in this *majlis.*"

45. Further, it is narrated that Imam Mahdi[AS] said, "Why do you go to a place where you have to say your prayers in the leadership (*imamat*) of a *munkir*?"

46. Further, it is narrated that Bandagi Miyan Shah Nizam[RZ] was delivering his sermon inviting people to (join the religion). After the sermon was over, he stood up and said, "Imam Mahdi[AS] has said, 'Why do you go to a place where it becomes necessary to say your prayers in the *iqtida* of a *munkir* (a person who has disavowed Imam Mahdi[AS]).'"

47. Further, it is narrated that in the town of Nahrvala, Shaikh Ahmad *mu'allim* (teacher) advanced (towards the niche – *mehrab*) to lead the *Maghrib* prayers. Bandagi Miyan Syed Khundmir[RZ] pulled him back, saying, "You are a *munkir-e-Mahdi[AS]*. Saying prayers in your leadership is not permitted."

48. Further, it is narrated that a teacher expressed the desire to lead the prayers in the congregation (*majlis*) of Bandagi Miran Syed Mahmood[RZ]. A brother of the *daira* pulled him back saying, "You are a *munkir* of Mahdi[AS]. Saying prayers in your *iqtida* is not permitted."

49. Further, it is narrated that *Imam-e-Zaman, Khalifat-ur-Rahman* (that is, Imam Mahdi[AS]) was free from *bid'at* (innovations) and was the one who revived *iman* and *sunnat* (faith and practice – of Prophet[SLM]) and eradicated false customs and religions. His companions had assembled after the *zuhr* (afternoon) prayers. One of them said, "Why did Imam Mahdi[AS] say his Friday and festival (*'Eid*) prayers in the leadership (*imamat*) of the *munkirin* if saying the prayers in the leadership of *munkirin* was not permitted (*najaiz*)?" After this, Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Nemat[RZ] and others said, "We will not go into all that. We will do what Imam Mahdi[AS] has asked us to do. And we will not do what Imam Mahdi[AS] has asked us not to do."

4. GOING TO OPPONENTS' HOUSES

50. Imam Mahdi[AS] is narrated to be propagating (the religion) when a *mu'allim* (teacher) arrived and requested the Imam[AS] to supplicate for a boy. The Imam[AS] said, "Shaikh Sadruddin, see, what this person is saying. If Allah Most High gives me the strength (that is, if Allah commands me), I will collect *jizya* (head tax on non-Muslims in a Muslim country) from these people." This incident took place in the Thatta town of Sindh province (now in Pakistan).

51. Further, it is narrated that some *muhajirin* sent a letter (*katba-e-zalalat*) at Khanbel to Bandagi Miyan Syed Khundmir[RZ] accusing him of straying from the right path. Bandagi Miyan[RZ] was annoyed and excited, saying again and again that "these people" will have to account before Imam Mahdi[AS]. They should return (*ruju'* – repent). The time was fast approaching for the *'Asr* prayers when Bandagi Miyan Malikjeo[RZ] and Bandagi Miyan Larh Shah[RZ] came and said,

"Miyan Syed Khundmir[RZ], we have seen your patience; what happened to it?" Bandagi Miyan[RZ] said, "Please treat me as *ma'zur* (excused) because, when somebody tries to interpret (*tavil*) or change (*tahvil*) in the sayings of Imam Mahdi[as], I lose patience." Then they asked, "What do you say now?" Bandagi Miyan[RZ] said, "This servant (*banda*) says nothing. He reiterates what Imam Mahdi[AS] has said. That is, 'If Allah gives me the strength (command), I will collect *jizya* from these people.'"

52. Further, it is narrated that Imam Mahdi[AS] took a sword in his hand, raised it and said, "It should be understood that this alone has remained now for these people. They do not understand by knowledge (*ilm*). On the basis of this alone one should decide whether they are the testifiers of Islamic testification (*kalima-go*) or infidels (*kafir*).

53. Further Imam Mahdi[AS] has said, "These people have become *harbi* (belligerent)." This shows that these people have become liable to be imposed the *jizya.* But Imam Mahdi[as] was not assigned the job of collecting *jizya*. Hence, he did not impose and collect the head tax.

54. Further, Imam Mahdi[as] and his companions were not happy with the people (of the *daira*) going to the houses of the *non-Mahdavis* either to learn or to listen to their sermons.

55. Bandagi Miyan Syed Khundmir[RZ] has said that Mullah Moinuddin sent a person one day with a request, "Please send two persons from your side to learn *ilm* so that the relations between you and us could be established on the basis of sincerity and peace." Bandagi Miyan Syed Khundmir[RZ] reiterated, 'Nobody will be able to make peace with you.' Again he sent word to send at least a *kamtar* (inferior) person so that peace could be established. Bandagi Miyan Syed Khundmir[RZ] said that he sent word in reply, "Even an inferior person from our *daira* will not come to you to learn, peace or no peace." He further said, "Obeying the detractors is prohibited, as Allah has said, *'So do not pay any heed to those who deny thy mission.'*[36] Allah further says, '*O ye who believe! Were ye to obey some of those who have been given the Book, they would turn you unbelievers after you have believed'"*[37]. There are many Quranic Verses on this subject.

5. IMAM MAHDI'S ADVICE

56. Imam Mahdi[AS] has said that the existence of the life of the world is *kufr* (infidelity). That is, living with life, which is called life (*hasti*) and self (*khudi*) and those items, which have been described in the Quran as 'the things of the life of this world'. The person who is the lover and *murid* (slave) of the love of women and children, wealth (*amwal*), cattle, commerce, cultivation, buildings, dresses, eatables and other things, is a *kafir.* The person who joins the company of such a person (*kafir*) or goes to his house or has love and affection with him, is not from the *aan* (customs and glory of great people of an age gone by) of Mahdi[AS], the Prophet Muhammad[SLM] and Allah. Allah has said in Quran: "*Beautified for mankind is the love of the joys (that come) from women and offspring, and stored up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is the comfort of the life of the world. Allah! With Him is a more excellent abode."*[38] In other words, he who abandoned these things is a *mumin* and he who did not abandon them is a *kafir.* Allah says in Quran: "*And woe to the unbelievers! There is severe chastisement for those. Who prefer the life of this world to that of the Hereafter."*[39] Allah says: "*To those who choose the life of the present with all its false glamour, Our way is to deal out in full measure in this very world what they deserve for their deeds, and they shall not in the least be deprived of what they merited. These are they for whom in the next world they shall have nothing but*

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36 (S. 68: 8 SAL).
37 (S. 3: 100 SAL).
38 (S. 3: 14 MMP).
39 (S.14: 2 and 3 SAL)

Fire. All that they had willfully wrought in this world shall come to naught, and all that they had done shall go to waste."[40] Allah has said: "*So for them who have been inordinate (in their living), and preferred life of this world (to the life of the Hereafter), for them surely there is Hell – that shall be their final abode. But for those who have shown deference to the majestic position of their Lord and have refrained themselves from lust (in every form), (For such) here is Paradise – that shall be their final abode."*[41] There are many more Quranic Verses on this subject. Prophet Muhammad[SLM] has said, "The world is for you and the Hereafter is for you and the Lord is for me." Imam Mahdi[AS] has explained this in these terms: "The world is for you, O infidels and hypocrites! The Hereafter is for you, O imperfect believers! And the Lord is for me and for him who follows me (that is, for Prophet Muhammad[SLM] and Mahdi al-Mauood[AS]).

57. Further, Imam Mahdi[AS] has said in Gojri dialect: "*Tum koon bhojan, ham koon piyu* (meals for you and Beloved or Lord for me).

58. An official, who was acquainted with the knowledge of Shariat also, came to Imam Mahdi[AS]. The Imam[AS] was explaining the Quranic Verse, "*Man-kaana yurii-dul-Hayaaatad-Dunya*"[42] The official told the Imam[AS], "This Verse is in favour of the *kafirs*." The Imam[AS] said, "The person who possesses these attributes is certainly a *kafir*." The official said, "The king, the Qazi and the *ulama* too possess these attributes." The Imam[AS] said, "Allah Most High has said, '*man-kaana* (those people),' and we also say '*man-kaana*'. We do not particularize any name.'" The official said. "I possess this attribute." The Imam[AS] said, "A Musalman does not possess this attribute, and it should not be in him." The official again said, "I have this attribute." The Imam[AS] said, "You recite the

[40] (S. 11: 15 and 16 SAL)

[41] (S. 79: 37 to 41 SAL)

[42] (S. 11: 15 SAL). The verse means: "*To those Who choose the life of the present with all its false glamour, Our way is to deal out in full measure in this very world what they deserve for their deeds, and they shall not in the least be deprived of what they merited."*

Islamic testification of Prophet Muhammad[SLM],[43] how can that attribute be in you?" He reiterated the same thing a third time. The Imam[AS] said, "If this attribute is in you and you also affirm that it is in you, Allah Most High calls you a *kafir* and you are a *kafir*. Allah Most High says Quran, '*The life of this world may seem pleasant to those who disbelieve…'* And this Quranic Verse was revealed in respect of the wives of Prophet Muhammad[SLM]: *O Prophet! Say to thy wives. 'If ye desire the life of this world and its fineries (such as do not become the wives of a prophet), come, I shall offer you compensation and shall allow you to leave me in a manner agreeable to you.'"*[44] And in respect of his companions, the Prophet[SLM] said that this Quranic Verse was revealed: "…*For, among you there were some who desired this world and some who desired the next. Then in order to make trial of you, He diverted your attention from them (your foes). Yet, hath He forgiven you; for Allah is indulgent to the believers."*[45] And in respect of the whole ummah, Prophet[SLM] quoted Allah as saying in Quran: *"Verily, they do not expect to return into Our presence and feel satisfied with the life of this world and are content with it and who do not pay heed to what We have revealed – These are they whose abode is Fire in recompense of what they had wrought in life.*"[46]

59. In response to a question as to what one should do if one could not be patient in starvation, Imam Mahdi[AS] said, "Let him die." Again he was asked the same question. The Imam[AS] gave the same reply. A third time, he was asked, "What should he do if he could not have the stamina to be patient in the face of starvation, the Imam[AS] said, "Let him die. Let him die. Let him die."

60. Further, it is narrated that if a person earns a *cheetal* (a local coin) one day and desires to earn two *cheetals* the next day, he is a seeker of the world.

[43] The Islamic testification is: "*La ilaha illa Llah*."

[44] (S. 33: 28 SAL).

[45] (S. 3: 152 SAL).

[46] (S. 10: 7 and 8 SAL).

61. It is narrated that a person who earns on three days continuously, is a seeker of the world.

62. Again, on one occasion, (Imam Mahdi[AS]) said, "Earning and commerce is permitted in *Shariat*, but the peculiarity of the permission is that the intention of the earner or the trader should be that he, by his earnings, should sustain enough strength to worship and strictly follow the command and interdictions. He should be careful not to [fall into the abyss of] greed and dishonesty. If one cannot be careful in this respect and develops pride and arrogance [of possession of things in abundance], or if he indulges in earning and eating alone, [it is bad]. But if a person does not ever work for earning and is busy in worshipping and learning the science of *Shariat* and remains in seclusion day in and day out, but his intention is just [achieving] the world and world alone, then his abode forever is Hell."

63. Bandagi Miyan Syed Khundmir[RZ] has said that one should say the Truth whatever it is, even if one does not act according to it, because failure to act according to the Truth is the fault of the servant (*banda-e-Khuda*). But not to tell the Truth is the concealment of the Truth and concealing the Truth is *kufr.* Allah may protect us. Hence, whoever has seen the practice (*ravish*) of Imam Mahdi[AS] and his companions and whoever has heard their *bayan* (sermons), should try to act accordingly. If he cannot follow them perfectly, he should not try to conceal the Truth because of his inaction. Otherwise, he will be subject to the following Quranic Verse: "*…And he shall not hide evidence; for, the heart of him who hideth it is verily sinful…*"[47]

[47] (S. 2: 283 SAL).

6. CONTENTMENT[48]

64. Bandagi Miyan Syed Khundmir[RZ] had migrated from Gujarat and stayed at Jalore. Miyan Khwaja Mahmood told Bandagi Miyan[RZ]; "I will send carts for transporting construction materials for building the *jamaat-khana,* if you permit." Bandagi Miyan[RZ] said, "No need." Again the Khwaja said, "The rainy season has set-in. There would be trouble." Bandagi Miyan[RZ] said, "There will be no trouble. The brothers will say their prayers at home if it rains. The Khwaja repeated the request. But Bandagi Miyan[RZ] repeated the same answer that there was no need. While returning to his *hujra* he told his followers, "The people of the lust (*nafs*) always seek orders (to serve)." Then again he said, "We have kept a cart and two bullocks so that the brothers of the *daira* do not have to go begging when they need it."

65. It was the habit of Bandagi Miyan Syed Khundmir[RZ] to come out and start walking for the Friday or 'Eid prayers. He would say, "No need," if anybody offered a lift. He would show indifference. He would mount the cart if the person were to request again.

66. The habit of the other *muhajirin* (migrant companions) too was similar, that despite great need they used to live their life with contentment (*istighna*).

67. Imam Mahdi[AS] has said, "Whatever you desire, desire it from Allah. If you want water, salt and firewood too, desire it from Allah. But this is *rukhsat* (permitted), but *'aliat* (excellence) is what has been described in this **couplet:** *Do not be content, even if all the eight paradises are given to you; but go ahead in your desire (or demand). Be courageous; make your heart ardently attached to Allah. You are the phoenix* (huma*) of the nearby mountain. Fly to greater heights.*

[48] *Istighna.*

68. Imam Mahdi[AS] is narrated to have said, "Whatever you need, desire it from Allah. Seek the world from Allah, if you desire it. If you desire the Hereafter (*'akhirat*), desire that too from Allah."

69. It is narrated that Imam Mahdi[AS] used always to say, "Make over your *zath* to Allah Most High. Do not engage yourself with anybody and do not desire anything except the *zath* of Allah Most High. Do not be in need of anything from the people (*makhluq*)." The well-known group of Prophet Muhammad[SLM], called the *As-hab-as-Suffa,* specifically possessed all these attributes and the group of Imam Mahdi[AS] also is known as possessing them, because the emulation of Prophet Ibrahim Khalilullah[AS] is made obligatory for them. When the accursed Namrud (Nimrod) persecuted Prophet Ibrahim[AS], the latter submitted to the will of Allah in such a measure that he did not give attention even to Archangel Jibrail[AS] (Gabriel). He did not desire anything from the door of Allah Most High other than His *zath.* When Jibrail[AS] asked him, "O Ibrahim, tell me what do you need?" Prophet Ibrahim[AS] said, "Nothing." Jibrail[AS] said, "Your Lord asks it." Prophet Ibrahim[AS] said, "His knowing the situation I am in is enough for my asking." Allah has said in Quran, "*And who is better in faith than he who resigneth himself to Allah and doth good to others and followeth the faith of Abraham, the staunch in faith*?"[49] Hence, the *musaddiqin* (those who have reposed faith) of Imam Mahdi[AS] should submit to the will of Allah and gain the objective of both the worlds. They should desire nothing other than the vision of Allah.

70. It is narrated by Bandagi Miyan Shah Dilawar[RZ] that Imam Mahdi[AS] said, "During the time of destitution, if Allah Most High were to send more charity (for the death anniversary of Prophet Muhammad[SLM]), the money should be used to feed the inmates of the *daira* two or three times because they are the rightful persons to benefit from *futuh* (charity); and not the others. However, it is a different matter, if some others benefit from it."

[49] (S. 4: 134 SAL).

71. Some of the respected migrant companions have quoted Imam Mahdi[AS] as saying, "The person who is waiting for *futuh* is not a *mutawakkil* (person trusting and depending Allah)."

72. Imam Mahdi[AS] is narrated to have said, "If a person goes to the house of the rich and the rich give him something or send something for the inmates of the *daira* through him, such things do not come under the definition of *futuh*. These things should not be used. The *murshid* of the daira is bound not to accept such things."

73. Imam Mahdi[AS] has said, "Whatever a servant (of Allah) gets by his efforts and in accordance with Shariat is *halal* (permitted). But it is not *halal-e-tayyib. Halal-e-tayyib* is that which comes voluntarily and unsolicited (*be-ikhtiar*). There is accountability for *halal* and there is no accountability for *halal-e-tayyib.* Allah says in Quran, "*Whenever Zacharias visited Mary at the sanctuary, he found food kept beside her. He asked, 'O Mary! Whence comes this to thee?' She said, 'It is from Allah, for Allah giveth sustenance to whomsoever He willeth without measure.'"*[50] Prophet Muhammad[SLM] has said, "There is accountability for the permitted. There is chastisement for the prohibited. The chastely permitted is without measure or accountability."

74. Allah Most High is narrated to have sent something. The companions said this is *halal-e-tayyib*. Imam Mahdi[AS] said, "This is just *halal,* not *halal-e-tayyib.* It was known for the last two or three days that he was to send it." Further, he said, *taiyyun* (fixed periodical income) was accursed.

75. Bandagi Miyan Nemat[RZ] narrated this parable: A carrion-eater had converted to Islam. He had gone to the house of another carrion-eater. At the time of the departure, his hosts asked him to eat something before going away. He said, "I have become a Muslim. How can I eat anything in your house?" His hosts said, "Take a new pot, water, firewood and condiments. Cook the food yourself and eat it." He said, "Good." When he started eating bread,

[50] (S. 3: 37 SAL).

he asked his hosts, "Do you have any gravy, pickles?" They said, "Yes. We have. But you know what we have." He said, "Pour some soup." The host carefully placed his hand at the mouth of the pot and started pouring the soup. The guest said, "Remove you hand. Whatever slips and falls along with the soup, let it fall." In short, he returned after eating all that. Similarly, the person who trusts in Allah goes to the houses of the rich and eats bread and rice there, falls in the same category as the carrion-eater.

76. It is narrated that Miyan Somar[RZ] and Miyan Daulat Khan[RZ], who were the migrant companions of Imam Mahdi[AS], brought curds from the house of the *muafiqin* (conformists). Bandagi Miran Syed Mahmood[RZ] had their pots broken. Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Nemat[RZ] too did the same thing. Bandagi Miyan Syed Khundmir[RZ] would usually recite the following couplets when they went to feast anywhere. **Couplet:** *"Allah makes His chosen people only those worshippers who protect themselves from self-conceit and vanity in the path of Allah. Become dust. Become dust, so that flowers blossom from this dust, because one cannot become the Manifestation of the Whole (mazhar-e-kul) without becoming dust."*

77. Couplet: *"As long as you do not become a wretched dog of the marketplace of tariqat (mystic order), you will not become the lion of the wilderness of Haqiqat (Divine Reality)." Explaining this couplet, and the lion in it, Imam Mahdi[AS] used to say. "We are wretched. We are wretched. We are wretched."*

Masnavi: During the time of Prophet Muhammad Mustafa[SLM], his respected companions had these four attributes in them: hunger, bravery, disgrace and penury. When they had these four attributes, the fifth was proximity (to Allah). In the time of Imam Mahdi[AS] of the Last Era, the Mahdavis (his followers) have five attributes: sacrificing the body and soul, abandoning the home and the homeland, choosing hunger and humility and being steadfast in patience. The person who is a devotee of Imam Mahdi[AS] and acts

according to his teachings will be rewarded with the Vision of Allah.

78. It is narrated that the habit of the companions of Imam Mahdi[AS] usually was that if one or two brothers from some other *daira* came to meet them when they were sitting on something elevated, they would make them sit by their side. They would not allow the visitors to sit on the floor. If many people came and there was no space for them on the elevated place, they would leave the elevated place and squat with them on the floor. If they were lying on their side and some people came, they would get up and squat and talk to the visitors, even if the visitors insisted on their not changing their posture. They did not like lying down when the visitors came.

79. When they went to meet any brother, they would go alone. They would prevent anybody who wanted to accompany them.

80. Further, they would not allow anybody to cause the flies to fly. They would prevent anybody if he were to try. They would not wait somebody to wish them *Assalam Alaikum*; but first wished the other.

81. They would not allow anybody to lift or put their footwear anywhere. They used to be contented and unconcerned. In short, their practice when meeting others was so good that it cannot be described.

82. Bandagi Miyan Syed Khundmir[RZ] was standing with his companions one day. Malik Fakhruddin, Malik Latif and Malik Sharfuddin came and, despite their being rich, placed their forehead on the feet of Bandagi Miyan[RZ]. Bandagi Miyan[RZ] did not take notice, but sometime later he would lift the heads of the visitors with his hand from his feet.

83. I have seen many times that the wealthy people would sit in the back rows during the time of the sermon on Quran and the Hazrat would not ask them to come forward and sit in the front rows. But if there were some intelligent person in the gathering, the Hazrat would ask him to come forward, even if he was a poor man. He

even repeatedly insisted that such person should come forward. He would ask his *fuqara* to make room for him. He used to say that the habit of Imam Mahdi[AS] too was like that. The Imam[AS] used to ask such people of understanding to come nearer.

84. It is narrated that Hameedul Mulk came to meet Bandagi Miyan Syed Khundmir[RZ] at the time of the *'Asr* prayers when the sermon was being delivered at Jalore. Some of his servants were already sitting in the group listening to the sermon. Neither any servant of Hameedul Mulk nor any brother from the *daira* got up to pay respects to him. Finally, he sat down somewhere behind the back of somebody. He also joined the *Maghrib* prayers in congregation. While returning, he asked his servants and relatives, "Why did you not pay respects to me." They said, "We were so overawed by the exaltation of Bandagi Miyan Syed Khundmir[RZ] that we could not pay our respects to you."

85. If some inmate of the *daira* went to welcome any worldly person or *mu'afiq* (conformist) or went with him a few steps as a mark of respect for him, they would be reprimanded. (Bandagi Miyan Syed Khundmir[RZ]) would take such brothers of the *daira* to task and say, "If you incur any loss by abstaining from giving respect to them, hold me responsible on the Day of Resurrection, although you will get (divine) rewards provided you do not give any respect to the worldly people."

86. Bandagi Miyan Syed Khundmir[RZ] has quoted Imam Mahdi[AS] as saying, "People are such that they bring a *salik* (devotee) to the earth from heaven. When they see that the *ahl-Allah* (Godly people) are indifferent to them, they become their devotees and begin to give respect to them. They want to invite the Godly people to a feast. They beseech that the function in their house would not be complete without the presence of the Godly people. The Godly people try to ward them off with lots of excuses. They compel the Godly person to go to their house. Once he goes to the house of somebody, this becomes a precedent for the next person who wants to invite the Godly person. He says, 'This servant of yours is no

worse than or farther from the other devotee (to whose house the Godly person had gone). 'As long as your eminence does not come, our function will not be perfect.' What can the poor Godly man do? He goes under compulsion. A third devotee too adopts the same method. Hence, the Godly man acquires the habit (of going to the houses of the devotees). He also begins to think that the people have become obedient to him. No function of theirs is complete without him. But, he does not see that (in reality) it is he who has become obedient to them and going from door to door."

87. Be it known that Imam Mahdi[AS] or his great companions were not happy in going to the house of any person, whether conformist or non-conformist, for feasting outside the *daira*. Nor did they ask anybody for anything. They would be hard on those people who went. They even expelled such inmates from the *daira.* (The compiler of the book, Hazrat Bandagi Miyan Abdur Rashid[RZ] has said that) the eminent companions of the Imam[AS] did not go, except on rare occasions. But they had gone to the houses of such persons who were obedient like slaves; they have taken their meals in the houses of such people. But this is not a precedent or proof for others.

7. HYPOCRISY

88. Bandagi Miyan Syed Khundmir[RZ] has said, "If I were to say (*bayan)* the same things, which Imam Mahdi[AS] has said, the people who are the supporters of the Imam[AS] will stone me to death and we will not be able to remain in any town for a year or two. Before staking his claim to be Mahdi[AS], the Imam[AS] was expelled (*ikhraj*) from some places for explaining the Truth. The Hazrat used to repeat this often.

89. Bandagi Miyan Dilawar[RZ] too has often said, "If I were to repeat before some *muhajirin* what I had heard from Imam Mahdi[AS], they would stone me to death."

90. Hazrat Bandagi Miran Syed Mahmood[RZ] has quoted Imam Mahdi[AS] as saying, “Religion would abate in the last era. Both parties to the debate would be ignorant; the believers (*muminin*) should be steadfast at that time. The ignoramus of one group would exaggerate in meaning (*batin* or immanence) while the ignoramus of another group will discuss in the manifest matters. Both of them would not get any share in it.”

91. Miyan Syed Khundmir[RZ] has quoted Imam Mahdi[AS] as saying, “The people who do not pay fealty to Imam Mahdi[AS] now and send their salutation (*darud*) on hearing the name of Prophet Muhammad[SLM] will stone the Prophet[SLM] to death if supposedly he were to be present now and convey Allah’s *wahi* (divine revelations) to them. If they do not, understand that this servant (that is, I) is a liar and whatever he says is falsehood.”

92. A respected elderly person has said that these days, giving a sermon (*bayan*) on Islam has become like a butcher going into the abode of war (*dar-ul-harb*) in the locality of the Brahmins with a basket full of beef on his head loudly calling people to buy beef. Would the people of the locality give him a beating or not? This parable was narrated by Hazrat Shah Nemat[RZ], who said, “This is the situation of Miran Syed Muhammad[AS] and his companions, as Prophet Muhammad[SLM] has said, “The religion (Islam) started in a condition when it was new and unknown (*gharib – ajnabi*). It will revert to the same condition in the future.” Hence, glad tidings to the *ghuraba* (strangers). In other words, people will treat them as strangers because of their staunch performance of religious rites.

93. Miyan Sher Malik[RZ] is narrated to have asked Imam Mahdi[AS], “Whatever your eminence says is True (*Haq*). But then why do the scholars oppose you?” The Imam[as] said, “These people are weak. Had they the strength, they would have stoned me to death, because, the world is their beloved. How could they appreciate a person who talks ill of their beloved every day?”

94. Miyan Syed Khundmir[RZ] has said, “As long as people oppose us, there is hope for the religion. When the people become

favourable to us, it will be known that religion has ceased to be with us.”

95. Further Miyan Syed Khundmir[RZ] has quoted the Imam[AS] as saying, “The person who has reposed faith on Imam Mahdi[AS] and refrains from the obligations of migration with and remaining in company of the Imam[AS], is a hypocrite, by virtue of this Quranic Verse: ‘*Those of the believers, who sit at home, barring the disabled, and those who fight in the cause of Allah with their property and their persons cannot be esteemed alike.*’[51] The meaning of this Verse is that the *mujahidin* had superiority over the disabled by one rank and over the non-disabled by many ranks. For these people, it will be losses instead of ranks and chastisements instead of salvation. And the sanction of hypocrisy on the non-disabled is obvious.”

96. Bandagi Malik Maaroof[RZ] was ill at Nahrvala and his suffering was great. He went to Jalore after one year. Bandagi Miyan Syed Khundmir[RZ] said, “Allah Most High gave Malik Maaroof[RZ] the opportunity to migrate and then die.” He also said, “Migration is obligatory in the era of Imam Mahdi[AS] by virtue of the commandment of the Quranic Verse on migration as it was obligatory during the era of Prophet Muhammad[SLM].”

97. Imam Mahdi[AS] has said, “No Quranic Verse is abrogated. Further, there is no repetition, parenthetical sentence or redundant words in Quran.”

98. Further, he has said, “If among the people who have migrated from Gujarat and come to Khorasan, there is somebody whose heart is inclined towards Gujarat, he is deemed to be an oppressor (*zalim*).”

99. And manifesting the same meaning, he said, “A thousand persons made up their mind to seek Allah Most High and detach themselves from the people of the world. They engaged in piety and worship, as they should. On the other side, the angels are ordered,

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[51] (S. 4: 95 SAL)

'Decorate the world and show it to them with (increased) charity (received).' The result was that nine hundred of the thousand become engaged in the world. A hundred of them are still on the path of Allah. Again the angels are ordered to decorate and show them the Hereafter. Ninety of them opted for the Hereafter. Again the angels are ordered to put the remaining ten to trouble like hunger, torture by the people and expulsion from homes. Nine of them ran away. From out of one thousand seekers, only one finally found his way to Allah Most High."

100. It is narrated that when Hazrat Bandagi Miyan Syed Khundmir[RZ] went to Bhadriwali village from Jalore along with (the inmates of) his *daira*, some of the friends sent the members of their families to the houses of their relatives in Nahrvala without the permission of Bandagi Miyan[RZ]. He became very sorry when he came to know of it. He started consulting some of his confidant-companions that he intended to go on a journey and that he would not continue to stay in the *daira*. He asked them to keep ready a camel at a certain place and said, "I will come to that place at night." They did as told. Late in the night, Bandagi Miyan[RZ] came out of the *daira*. He did not inform anybody. However, Bandagi Malik Hammad[RZ] came to know of it somehow and followed Bandagi Miyan[RZ]. Bandagi Miyan[RZ] reached the place he had promised to come to. The persons responsible to bring the camel, fearing that the inmates of the *daira* would come to know and try to obstruct Bandagi Miyan[RZ], went some distance ahead and were waiting there. Bandagi Miyan[RZ] was walking almost in a trance without taking note of the surroundings. Bandagi Miyan[RZ] stopped under a tree and started supplicating, "O Lord! I am not competent to be a *murshid*. I am also not capable of becoming the successor of Imam Mahdi[AS] and distributing *Sawiyat* and *paskhurda* (share and sanctified leftover)." An unknown voice said, "We have made you Our chosen man and capable of succeeding Syed Muhammad (Mahdi[AS]). We have given you many robes of honour and granted you the comprehension of the meaning of Quran." Again Bandagi Miyan[RZ] reiterated his supplications seeking forgiveness. Again the

same unknown Voice said, "There is much work you have to do. Where are you going?" Hazrat Bandagi Miyan[RZ] then recovered his senses, saw Bandagi Malik Hammad[RZ], asked him to come nearer, asked, "Which is the way to the *daira*," and started walking. Then Malik Hammad[RZ] asked, "I heard two voices. Whose was the other voice?" Bandagi Miyan[RZ] said, "It was from the side of Allah Most High." When he returned to the *daira*, he called the people who had sent members of their families to their relatives outside the *daira*. He took them to task and explained the Quranic Verses: "*O believers! Do not take your fathers or your brothers for friends if they prefer unbelief to belief; and whoso of you shall take them for friends they shall be regarded as those who have been unjust to themselves*,"[52] *"Say (to the believers, O Prophet!) If your fathers and your brothers and your wives, and your kith and kin and the wealth that you have acquired and the merchandise which ye fear may not have a proper sale, and the dwellings of which you are very fond, be dearer to you than Allah and His Apostle and striving in the way of Allah, then, wait until Allah discloses what He wills to do. And it is not in the manner of Allah to guide the impious."*[53] *"Thou will not find those who believe in Allah and in the Last Day loving those who work against Allah and His Messenger, even though they be their fathers or their sons or their brothers or their near of kin. These are they on whose hearts Allah hath engraved the Faith and strengthened with a spiritual force proceeding from Him; and He will bring them into Gardens wherein flow streams to let them abide therein. Well pleased is Allah with them, and they with Him. It is they who are the Party of Allah! Mark! It is Allah's Party which shall be blessed with success."*[54] *"Neither your near of kin nor your children will avail you on the Day of Resurrection. He will judge you (by what ye have done). For, indeed Allah is full aware of what you do. Indeed, ye have had an excellent pattern (to follow) in Abraham and even in those who*

[52] (S. 9: 23 SAL).
[53] (S. 9: 24 SAL).
[54] (S. 58: 22 SAL)

were with him. They had said to their people, 'Verily, we are clear of you and what ye worship beside Allah; we renounce you; and there has arisen between you and us enmity and hatred which shall last till ye believe in Allah alone…"[55] Bandagi Miyan[RZ] recited many other Quranic Verses and explained them for nearly a *pahr* (three hours) in a threatening and wrathful tone. After this, the brothers of the *daira* repented and confessed their fault and recalled their family members from the houses of their relatives outside the *daira*.

101. It is narrated that once Bandagi Malik Ilahdad[RZ] had come from Jalore and stayed near Nahrvala for a few days. He had issued orders that none should go to meet their relatives, but if the relatives themselves came to the *daira*, they could be met. The orders further said that if the inmates of the *daira* went to meet their relatives they should not come back to the *daira*; they could live wherever they wanted.

102. It is narrated that Malik Maaroof[RZ] told Imam Mahdi[AS], "A letter has arrived from my mother asking me to go over to meet her at least once. I would go if permitted." Imam Mahdi[AS] said, "Write to your mother that Malik Maaroof is dead."

103. Miyan Nemat[RZ] is narrated to have given the journey expenses and expelled those inmates who had gone to the houses of the conformists (*muafiqin*) outside the *daira.*

104. When some of the companions returned from Kahaa (in Sindh to Gujarat), Miyan Syed Khundmir[RZ] also went with them with the permission of Imam Mahdi[AS]. Some companions told the Imam[AS], "Miranji! Do not allow Miyan Syed Khundmir[RZ] to go because his relatives are wealthy and they would not allow him to return." The Imam[AS] replied, "This servant (of Allah) has permitted him to go. Sending him is expedient; Allah Most High will cause development of His religion by his going."

[55] (S. 60: 3 and 4 SAL).

105. Miyan Dilawar[RZ] has narrated that Imam Mahdi[AS] had called hypocrites and apostates people who had gone towards Gujarat. Miyan Syed Khundmir[RZ] and Miyan Nemat[RZ] started saying to each other, "We too had gone to Gujarat. What would be our fate?" Miyan Nemat[RZ] told the Imam[AS] about his conversation with Miyan Syed Khundmir[RZ] and their apprehensions. The Imam[AS] thought over the matter and went into meditation (*muraqaba*). A moment later, he said, "The divine command comes that these are our accepted (*maqbul*) people." Some time later, the people, Imam Mahdi[AS] had called hypocrites, returned (*ruju'*) to the *daira* of Miyan Syed Khundmir[RZ] and remained steadfast after that. They died too in the *daira*. Some of the companions asked Miyan Syed Khundmir[RZ], "What do you say about these people?" The Miyan[RZ] said, "How dare I say anything! Since they have returned (*ruju'*), lamented (at their indiscretion) and remained steadfast till the end, there is hope of their being accepted (*maqbul*). But since friendship and meeting the non-disabled squatters are not allowed, they do not have the right to inheritance as Imam Mahdi[AS] has called them the hypocrites."

106. A person is narrated to have died in the *daira* of Miyan Nemat[RZ] at Nagaur. The deceased had left fifty *fairozi* as his legacy. Some of his relatives (legatees) were living at Dholkha village. But Miyan Nemat[RZ] ordered that the money should be distributed among the inmates of the *daira*. He recited the Quranic Verse: "*Surely those who believed and migrated and strove hard in the way of Allah, with their riches and lives; and those who gave refuge and succored: those shall be heirs one unto other. And those who believed and did not emigrate, you have naught of inheritance to do with them unless they migrate…*"[56]

107. Bandagi Miyan Nizam[RZ] once gave what a *faqir* of the *daira* had left to such of the deceased's legatees who were staying outside the *daira*. Hearing the news of the incident, Miyan Syed Khundmir[RZ] said, "This deed was not good, because this was the

[56] (S. 8: 72 AMD).

right of the indigents (*faqirs*) of the *daira*. The squatters can take the share of inheritance when they migrate and come into the *daira*. In that situation too, the squatters become equal to the *muhajirin* in the matter of faith (*iman*). But in respect of ranks they will not be equal." He said that this should not be said.

108. It is narrated that many of the *muhajirin* once assembled at Ahmadabad for a *mahzarah.* Some of the squatters too were in the congregation. Miyan Syed Khundmir[RZ] said that the squatters should be expelled from the congregation. "I will summon them after the matter is finalized." He also said that the squatters should not be made a party to the consultations (*mashwara*), because these people will try to pull us towards them."

109. Imam Mahdi[AS] is narrated to have said, "A person worships for a thousand years and that worship becomes accepted (*maqbul*). Even then it will not become equal to one single glance of this servant (of Allah)."

110. Further, the Imam[AS] has said, "If a person remains in the company of this servant as long as it takes to dust the footwear, his life-long sins will be forgiven."

111. Further Imam Mahdi[AS] has said, "The person, who has come into the *daira* in the morning after migrating, is the *murshid* (spiritual guide) of the person who comes in the evening, because the former is the *imam* (leader) of the latter."

112. Further, Imam Mahdi[AS] has said, "Rectification takes place before this servant (*banda*)." Divine command says, 'The person, who is correct before you, is accepted (*maqbul*) before Us. And he, who is not correct before you, is rejected before Allah Most High.'"

113. Miyan Syed Khundmir[RZ] has said during the period of his *murshidi* (preceptorship), "The people who migrate in this period and live in the *daira*, and those who will come in the future, are those whose souls have been rectified in front of Imam Mahdi[AS]. The people who renounce the world and affirm and confirm (*tasdiq*) now on the basis of our propagation of the religion too are the result

of the same rectification. Among all the reasons with us appears to be the manifest reason that because of our call (*dawat*) these people have been blessed with divine guidance. And (in reality) our speech should be treated as the auditory (*istima'yi*) and arguable (*istidlali*) proof, because we are bound by the word of the *Amir* (Imam Mahdi[AS]).

114. Further, he has said, "Company of the squatters should not be cultivated; that of the truthful should be kept. Allah says in Quran, '*O believers! Be mindful of Allah and associate with the Truthful*.'"[57]

115. Further, he said, "On Fridays and on the day of 'Eid, you should go with your arms, in new dresses and with adoration to the congregation of the opponents, so that they become jealous of you. Hence, it is essential for the seekers of the Truth to do nothing other than *tabligh* (propagation of religion)."

116. Imam Mahdi[AS] has said, "Whatever the people who have migrated and come on the path of Allah, do by way of economic activity like bringing water, splitting firewood, cooking meals, lighting fire and bringing things on their backs, playing and being good to the children and the wife comes under the term, good deeds, in Quran."

117. Imam Mahdi[AS] is narrated to have said, "The migrants should not establish marital relationships with the squatters, that is, they should not give their daughters in marriage to them."

118. Imam Mahdi[AS] has said, "If a person comes to the *daira* in the desire of the Truth, a woman from the *daira* should not be married to him immediately. He should be kept under observation and test for a whole year. Even after one year, if such a person remains on the path of Truth, he could be allowed to marry a woman from the *daira*, but on the condition that if he were to abandon the *daira* and, God forbid, go away, he should not take the woman with him."

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[57] (S. 9: 119 SAL).

119. Hazrat Miyan Nemat[RZ] narrates that a seeker of Truth, who had a wealthy father, proposed to marry the daughter of the Miyan[RZ]. The Miyan[RZ] said, "I will give my daughter in marriage to a person whose clothes are full of patches, that is, the person should be a perfect seeker of Allah."

120. Hazrat Miyan Syed Khundmir[RZ] too had married his daughters to the indigents (*fuqara*) of the *daira*.

121. Hazrat Miyan Nemat[RZ] had married two of his daughters to the indigents of the *daira,* who were not his equals. Companions of Imam Mahdi[AS] criticised him for this. The Miyan[RZ] said, "I did not see their genealogy but I considered their religiosity and I acted in accordance with this Quranic Verse: "*…Verily, the noblest of you, worthy of honour in the sight of Allah is he who is the most upright in character…*"[58]

122. Hazrat Miyan Syed Khundmir[RZ] took Hazrat Miyan Adil Shah[RZ] to task when the latter married his daughter to a seeker of the world and it was on the basis of this that the Shah[RZ] was expelled from the *daira.*

123. Further, he was very unhappy with Miyan Qutbuddin and he did not see his face and talk to him for a few months. The reason was that he had married his daughters to seekers of the world. He said, "We can marry their daughters. But we should not give our daughters to them in marriage because Imam Mahdi[AS] has called the seekers of the world as *kafirs* (infidels)."

124. Hazrat Miyan Larh Shah[RZ] has narrated that Imam Mahdi[AS] was returning from the *Jama' Masjid* in Khorasan. On the way was the house of a Khorasani. He had repeatedly invited the Imam[AS] to visit his house and every time the Imam[AS] asked to be forgiven. After many entreaties, the Imam[AS] allowed some of his companions to go to his house. The companions went but Hazrat Miyan Dilawar[RZ] did not go. Hazrat Miyan Syed Salamullah[RZ] did not like this and asked him, "Why did you not come with us? You

[58] (S. 49: 13 SAL).

disobeying the orders of the Imam[AS]." The Imam[AS] peeped out from his *hujra* and said, "Those who went, had gone with my permission. Those who did not go did very well."

125. Hazrat Miran Syed Mahmood[RZ] is narrated to be staying in the Bhilot village. Many of the *muhajirin* too were staying in the same *daira*. A conformist (*musaddiq*) persistently invited Hazrat Miyan Syed Salamullah[RZ] to come to his house as a guest. Miyan Salamullah[RZ] said, "If Miran Syed Mahmood[RZ] were to listen to this, he would take me to task and defame me." The host said, "Come after the *Maghrib* prayers and, returning soon, join the *'Isha* prayers in the *daira* here." Then he started going with the host. Hazrat Bandagi Miyan Somar[RZ] who was a companion of Imam Mahdi[AS] was in-charge of the main gate of the *daira*. He asked, "Where is your eminence going?" Bandagi Miyan Syed Salamullah[RZ] asked the host to take him also with him. "Otherwise, the news would soon reach Bandagi Miran[RZ] and I would be expelled from the *daira*," said Salamullah[RZ]. The host and Miyan Salamullah[RZ] did all that was necessary to take Miyan Somar[RZ] with them. They rode a horse-cab to reach the house of the host. They had their meals there. It was the *tasmiah khwani* (celebration of making the child recite *Bismillah*) of the daughter of the host. They hurried back to catch the first *rak'at* (cycle) of the *'Isha* prayers' congregation. It was the habit of Miyan Somar[RZ] to go to the *hujra* of Bandagi Miran[RZ] and serve him and massage his hands and legs. On that day, he reached the *hujra* late and told the complete story of the *tasmiah khwani.* Bandagi Miran[RZ] was very unhappy. He wept the whole night. Later in the morning, he took Miyan Salamullah[RZ] to task and said, "I will not give you any respect (due to you) if you repeat such things and I will expel you from the *daira.*" Miyan Salamullah[RZ] did not come before Bandagi Miran[RZ] for about a month and a half. He was ashamed and did not show his face. Then he put his turban around his neck and fell on the feet of Bandagi Miran[RZ] and said, "Please forgive me for this mistake for the sake of Allah." Miyan Syed Salamullah[RZ] was the uncle of Miran Syed Mahmood[RZ] who had emulated the Imam[AS] so

perfectly. Miyan Salamullah[RZ] said, “My face is blackened. Blacken it more and punish me so that I do not repeat my mistake. Or forgive me.” Then Bandagi Miran[RZ] accepted the apology. O seeker of the Truth! See. This is the religion of Truth. And the fruit of irreligiousness is this!

126. In short, all the migrant-companions of Imam Mahdi[AS] were not happy at any seeker going to the houses of the conformists for meals. In fact, the conformists were called and severely rebuked and told, “You should not disgrace the servants of Allah and waste your money or wealth. If you want to spend in the way of Allah, give it to those indigents who have reposed their trust in Allah Most High and are indifferent to you. Otherwise, you will not get any divine reward (*ajar*). You will be exposing yourself and the servants of Allah to loss, because their trust in Allah would be shaken. If somebody were to come to your house, do not adopt an attitude, which changes his habits for the worse.”

127. It is narrated that a *musaddiq* (conformist) brought four hundred old *tinkas* (coins) for Bandagi Miyan Syed Khundmir[RZ]. He offered it and an indigent took the money and spent it. Bandagi Miyan[RZ] did not say anything. He did not even mention anything about the money at any time. Indeed, some of the *mutba’in* (followers) used to do like that.

128. It is narrated that if a seeker were to convey the salutations of a worldly person for the *muhajirin*, he would be asked, “Why did you go there? And why did you bring their salutations?” If he were to bring anything, they would not accept it and would say, “He (the donor) should have brought it.”

129. It is narrated that the daughter of Sultan Mahmud Be-garha, the king of Gujarat, had sent a letter to Bandagi Miran Syed Mahmood[RZ]. Seeing the letter, he lamented a lot and said, “Even now my name is being mentioned in the letters of the worldly people.”

130. It is narrated that somebody went to Fateh Khan and said, “I have come from the *daira* of Hazrat Miran Syed Mahmood[RZ].”

Fateh Khan asked his servants to beat him and he himself lunged to beat him. The servants said, “He is a *faqir*.” Fateh Khan said, “The *fuqara* of that *daira* do not treat me even as a dog. I want that nobody should dare to lie in the name of the chaste people of the *daira*. The *fuqara* of that *daira* will never come to my door. I am certain about it. I have the honour of going to them many times and I have seen the condition of the *fuqara* of the *daira* with my own eyes.”

131. Imam Mahdi[AS] is narrated to have said, “The people who have died in my presence have won. The difficulty is for those who have remained.”

132. Further, he said, “In the *daira* of Imam Mahdi[AS], there are all the three groups of people like there were in the *daira* of Prophet Muhammad[SLM]: *mumins, munafiqs* and *kafirs* (believers, hypocrites and infidels). But Allah Most High will not allow them [*munafiqs* and *kafirs*] to die in my *daira* (that is, they would go away from the *daira* before their death).” If somebody has love for Allah Most High, Muhammad Mustafa[SLM] and his companions and Imam Mahdi[AS] and his companions, wants with the truth of his heart (that is, sincerely) and says day and night that he would give up the world and its people, and remains steadfast in his desire for the religion, such a person should not be called or treated as a *kafir* or *munafiq*, even if he had died outside the *daira* without renouncing the world.” This is so because Imam Mahdi[AS] has given glad tidings of faith (*iman*) in respect of such people. One should not argue even if they had died without renunciation of the world. The glad tidings that Imam Mahdi[AS] has given are a largesse Allah Most High has granted. Imam Mahdi[AS] has said, “Character is needed. But one should not keep the character (of such a person) in sight.” Imam Mahdi[AS] has also expressed these ideas: “*If you are following me and even if you are in Yemen, you are in front of me; but if you are not following me and you are in front of me, then you are deemed to be in Yemen.*”

133. It is narrated that if somebody asked for a piece of cloth or footwear as benediction, Imam Mahdi[AS] would say, "You will not achieve salvation even if you put on the skin of this servant (of Allah) upon you, unless you work according to what this servant tells you."

134. Further the Imam[AS] said, "On the Day of Resurrection, Allah will not ask you about your pedigree as to whose son you are. But He will ask you about your sincere deeds."

135. It is narrated that a teacher had brought some *tinkas* on behalf of Fateh Khan. He accepted it. After a month again the teacher brought a similar amount. He accepted this also. Another month later, the teacher brought a similar amount. He refused to take it and said; "Fateh Khan has fixed a monthly (amount) for us. Imam Mahdi[AS] has called *taiyun* (fixed periodical income) as *la'in* (accursed)."

136. It is narrated that when Bibi Ilahdati[RZ] (wife of Imam Mahdi[AS]) died, a gold *tinka* (coin) was found in her garments. Imam Mahdi[AS] said, "Heat the coin and brand her on the forehead. Prophet Muhammad[SLM] too had done like that." When this news spread, Miyan Syed Salamullah[RZ], who was supervising the digging of her grave, came hastily and told the Imam[AS] on oath that the *tinka* was not of Bibi Illahdati[RZ] but was that of Bibi Fatima[RZ] (the daughter of the Imam[AS])." The Imam[AS] said, "Give it to whom it belongs." Later, the Imam[AS] said, "The Bibi[RZ] had nothing to do with anybody except Allah Most High. I know that the Bibi[RZ] trusted in Allah (*mutawakkil*) and claimed to be a *mutawakkil.* She was distinguished among the women. She was the seeker of the *zath-e-wahid* (Allah). Whoever took a piece of her garment, would be blessed. He, who drank the water from the Bibi's pot, was blessed. He, who cleaned a pot with her sanctified leftover water (*paskhurda*), was blessed. The Bibi[RZ] did not go into prostration (*sajda*) without the Vision of Allah. The portion of the Vision is sufficient for her. The Bibi's stomach has become chosen (*barguzida*)."

137. It is narrated that the pajamas of Miran Syed Mahmood[RZ] was torn threadbare. Miyan Baban[RZ] was given the job of *sawiyat* (equal distribution of the charity received). The *sawiyat* of *ushr* (tithe) too was assigned to him. One day, Miyan Baban[RZ] got a pajama stitched and presented it to Miran Syed Mahmood[RZ]. The Miran[RZ] asked him, "Where did you get it?" Miyan Baban[RZ] said, "Miranji! A few *dirhams* were leftover from the *ushr* amount. I got the pajamas stitched out of that amount." Miran[RZ] became very angry and said, "Wearing this is not allowed (*jaiz nahin*). This is in the right of the distressed (*muztir*) *fuqara.* One who is not in distress should not wear it." Miyan Baban[RZ] said, "Imam Mahdi[AS] used to spend the *ushr* amount on some (rare) occasions." Tears flooded the eyes of Miran[RZ] and he said, "He was Mahdi-e-Mauood[AS]. Whatever he did, he did in obedience of the Commands of the Lord of Esteem (*Rabbul-Izzat*). We are not allowed to claim equality with him. Go and sell it immediately and deposit the amount in the *ushr* fund." Miyan Baban[RZ] finally did as he was told.

138. It is narrated that Bibi Kad Bano[RZ] asked Miyan Dilawar[RZ] to say on his own to Miran Syed Mahmood[RZ] to increase the shares of *Sawiyat* because the expenses had increased because of the guests. Miyan Dilawar[RZ] told the Miran[RZ]. Tears flooded the eyes of the Miran[RZ]. He said, "Miyan Dilawar[RZ], you are not saying this on your own. Somebody has made you say this. Bibi Kad Bano[RZ] is demanding a share of worldly things from me. For this servant, the Imam[AS] had fixed ten shares of *sawiyat.* And that is enough." Later, some children were born. In spite of that, the Miran[RZ] did not take anything more than the ten shares of *Sawiyat.*

139. Eminent migrant-companions have narrated that Imam Mahdi[AS] used to have the *Sawiyat* distributed in his presence. One day, Malik Sharfuddin[RZ], who was the distributor of *Sawiyat,* raised his head while distributing and asked the recipient, "How many are your shares of *Sawiyat*?" Imam Mahdi[AS] told him, "Do not raise your head and ask. (There is danger of) being lenient after seeing the face of the recipient. Hence, keep your eyes down and ask the number of shares one is to get, so that you are not lenient."

140. On occasions, Imam Mahdi[AS] is narrated to have personally distributed *ushr* (tithe) among the distressed (*muztir*) persons and others. (After the distribution was over), he asked, "Is anything left over?" Those present replied, "Nothing." Then he left the place. Bandagi Miyan Nemat[RZ] too has often emulated him.

141. It is narrated that Allah Most High sent grapes to Imam Mahdi[AS]. Hazrat Miyan Muhajir[RZ] gave a bunch of grapes in the hands of Miyan Hameed[RZ] (a young child of the Imam[AS]). Imam Mahdi[AS] said, "This is in the right of the indigent (*fuqara*). Why did you give it to him?" The Miyan[RZ] said, "Miranji! Please forgive me." The Imam[AS] said, "Seek the forgiveness of all the *fuqara.*" It is said that by this time Miyan Hameed[RZ] had put one grape in his mouth. The Imam[AS] removed the grape from the mouth of Miyan Hameed[RZ].

142. It is narrated that in the *daira* of Bandagi Miyan Nizam[RZ], the work of *sawiyat* was assigned to Hazrat Malik Ilahdad[RZ]. One day Allah Most High sent wheat. Bandagi Miyan Nizam[RZ] told Hazrat Malik Ilahdad[RZ], "Malik Ilahdad! You take one *sawiyat* more." The Malik[RZ] said, "How can this servant take (what is in) right of the *fuqara*?" Miyan Nizam[RZ] said, "It is in the power (authority – *ikhtiyar*) of this servant. And this servant is giving you." Again the Malik[RZ] said, "This is the right of the *fuqara.*" This conversation repeatedly took place many times. But the Mallik[RZ] did not take the additional *sawiyat*.

143. It is narrated that one thousand *tinkas* (local coins) came from an unknown source in the *daira* of Miyan Nizam[RZ]. Malik Ilahdad[RZ] was distributing them. Miyan Nizam[RZ] drew his (the Malik's) attention to (his earlier instruction to) take a share more. "I have the *ikhtiar*. I can give more to whom I will (in accordance with the need). I can give less to whom I will (in accordance with the need)." The Malik[RZ] reiterated his contention that it was the right of the *fuqara*. This went on for ten years. Then the Malik[RZ] went away to the *daira* of Miyan Syed Khundmir[RZ] from the *daira* (of Miyan Nizam[RZ]).

144. The brothers of the *daira* of Miyan Nemat[RZ] are narrated to have told him once, "Your eminence fully emulates Imam Mahdi[AS], except in one respect. Why do you not emulate the Imam[AS] in that respect also? The Imam[AS] used to give three shares of *Sawiyat* to Bibi Malkan[RZ]. Why do you not give the same number of shares to your house?" Miyan Nemat[RZ] said, "The Imam[AS] had given three shares to the Bibi[RZ] when all the companions had arrived on a consensus on the issue. And that too because there used to come a large number of guests and their expenses had to be met." The brothers of the *daira* said, "We are all united (in a consensus). Now you emulate the Imam[AS]." Bandagi Miyan Nemat[RZ] said, "Hazrat Imam[AS] was the *murshid* (preceptor) and he had given this servant one share of *Sawiyat*. And that one share is enough for me." Then, one day, all the brothers arrived at a consensus and sent three shares of *Sawiyat* to the house of Miyan Nemat[RZ]. One day passed. The next day, a spell of starvation fell on the brothers. The *Sawiyat* that had been sent to the house of the Hazrat[RZ] was brought back before the brothers and was distributed among them.

145. The habit of Bandagi Miran Syed Mahmood[RZ] is narrated to have been that if there was distress in his *daira* and he was informed of it, he would stop eating if he were taking his meals. On such occasions he used to say, "How could this servant take his meals when the brothers of the *daira* were hungry?" Hazrat Bibi Kad Bano[RZ] used to offer something. Then he would eat his meals.

146. Bandagi Miyan Somar[RZ] is narrated to have come to the door of Hazrat Miran Syed Mahmood[RZ] on one occasion and called him. The Miran[RZ] sent *dai* Ratni to enquire what he had to say. Miyan Somar[RZ] said, "Some of the brothers of the *daira* were hungry." The Miran[RZ] was taking his meal. *Dai* Ratni did not inform the Miran[RZ] and was staying outside. Hazrat Miran Syed Mahmood[RZ] raised his voice and asked, "Miyan Somar[RZ]! What do you say?" The *dai* became more silent. Miyan Somar[RZ] said, "There is nothing to say. I had come to see what Hazrat (your eminence) is doing." Despite this, the Miran[RZ] insistently asked, "Tell me the truth. Why had you come?" Then Miyan Somar[RZ] said, "Some brothers are starving." In

tears, the Miran[RZ] said, "Take the dishes away. How can this servant eat when the brothers are starving?" Then the Bibi[RZ] offered something. After this, the Miran[RZ] finished his meal. The thing the Bibi[RZ] had offered was sold and some foodstuffs were brought. An announcement was made that the brothers in distress might come and take, and those that were not in distress should not take (their share)." Those that were not in distress did not take any share and said that they had had their food on that day. They were asked where they got their food. They said they had borrowed. They were commanded, "You should not eat by borrowing. Eat what you get all of a sudden without expectation, because *tawakkul* (trust in Allah) is based on (the element of) *baghta* (surprise)."

147. Hazrat Bandagi Miyan Ilahdad Shair[RZ] is narrated to have offered some money to Imam Mahdi[AS]. The Imam[AS] asked him to "keep it with you." He kept it with him in trust. Some days later, the Imam[AS] asked him to return the money. The Miyan[RZ] returned it immediately. The Imam[AS] distributed the amount as *Sawiyat*. In spite of this, the Miyan[RZ] used to say, "I am a carrion-eater (*murdar-khwar*) among the group of *fuqara*."

148. Shaikh Sadruddin Sindhi[RZ] is narrated to leave bread loaves in the *hujras* of the *fuqara* around midnight in such a manner that nobody could know who had given it. This went on for two nights. The seekers of Allah fretfully complained to the Imam[AS], "Miranjeo! Robbery is taking place." The Imam[AS] asked, "What is happening?" They told him what was happening during the previous two nights. They said, "Somebody places the bread loaves in our *hujras* by extending his hand. It cannot be known who that person is." Imam Mahdi[AS] said, "Do not trouble the seekers of Allah so that their heart does not incline towards *ghair-Allah* (things other than Allah)."

149. Somebody is narrated to have brought some *tinkas* to Imam Mahdi[AS] and started saying, "Some *tinkas* are for Syed Hameed[RZ], some for Bibi Malkan[RZ], some for Bibi Buwanji[RZ], some for Bibi Hadanji[RZ], some for the wives of Syed Ahmad[RZ] and Bibi

Hadiyathullah[RZ] and some for the indigents of the *daira*." Imam Mahdi[AS] said in an annoyed tone, "Give it if you have brought it for the sake of Allah. Otherwise, take it all away." The person who brought the money told the Imam[AS], "All this I have brought for the sake of Allah. Please spend it as you please." After this, the Imam[AS] accepted the money and distributed it as *sawiyat.*

150. Somebody is narrated to have brought some money to Bandagi Miyan Nemat[RZ] and started taking the names of various women and saying that this amount is to be given to this lady and this amount to that lady *et al.* Miyan Nemat[RZ] reiterated the above–mentioned saying of the Imam[AS] and rejected the money offered. The person bringing the amount said, "I have brought the money for the sake of Allah." Miyan Nemat[RZ] took the whole amount and distributed it as *sawiyat.*

151. Malik Husain Bhatti is narrated to have sent a few *maunds* of *barti* with the instructions that the *muhajirin* should take two *maunds* of *barti* and the other *fuqara* should take the remaining *barti.*" Bandagi Miyan Dilawar[RZ] said, "Accepting this is not allowed."

152. Malik Husain Bhatti is narrated to have sent a slip of paper with instructions to the people of the village to give three hundred *maunds* of *jowari* to the *fuqara.* The slip of paper was sent to Miyan Syed Khundmir[RZ] with a request to send a person (to the village) to bring the *jowari* to the *daira.* Miyan Khundmir[RZ] rejected the request and said, "The servants of Allah do not go from village to village to bring *jowari*. They accept only what comes to them without a cause or medium (*wastah*)."

153. Bandagi Miyan Syed Khundmir[RZ] is narrated to have sent a person with a bullock cart to the town on an errand. Malik Fakhruddin sent some food grains and some cooking medium on that bullock cart. Bandagi Miyan[RZ] was very annoyed and sent back the food grains and the cooking medium with the message, "We should not accept anything if sent through our men." Later, the Malik again sent the food grains and the cooking medium through

his own men with profuse apologies. It was then that Bandagi Miyan[RZ] accepted the offering.

154. Malik Nizam-al-Mulk is narrated to have instructed the *thanedar* (an official) of Ahmadnagar to give thirty hundred[59] *hun*[60] and twenty-two-*khandi* wheat to Hazrat Bandagi Miyan Nemat[RZ]. The *thanedar* came to the Hazrat[RZ] and requested, "Please send one of your servants with me, so that he comes with me to the goldsmith's shop where I can have the coins checked for their genuineness and hand them over to him." Miyan Nemat[RZ] said, "We have no servants." The *thanedar* asked, "Who are these people with you?" The Miyan[RZ] said, "They are brothers." The *thanedar* said, "Please send a brother with me." The Miyan[RZ] said, "No brother will come." The Miyan[RZ] told the brothers, "Be careful! None should go." After that, the *huns* or the wheat never came.

155. Somebody is narrated to have told Malik Ilahdad[RZ] that he intended to pay *ushr* (tithe) in the way of Allah but he had no honest servants, and that the Malik[RZ] should help him by sending two servants of Allah (*bandagan-e-Khuda*) to fetch it, so that they go to the village and collect the money. Malik Ilahdad[RZ] said, "Curse on him who goes to anybody to collect the *ushr."*

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[59] In the Persian version of this parable the words '*si sad*' occur. In the Urdu version, the figure in words is '*tis sau*' and in figures '30000'. In various manuscripts, the figure differs, according to the footnotes in the book of *Naqliat,* compiled and translated by Hazrat Abu Sayeed Syed Mahmood[RA]. In Hazrat Syed Dilawar's compilation and translation, the figure '*three hundred*' occurs. In the book *Tazkirat-us-Salihin,* compiled by Alim Miyan Syed Husain Haji (died 1104 AH), the figure is given as '*si sad' hun* and *'do sad' khandi* wheat is written. – Hazrat Abu Sayeed Syed Mahmood[RA].

[60] Four kinds of coins were minted in the Qutub Shahi sultanate. The coin of highest denomination was *hun.* It was a gold coin and was equal to four rupees of the Mughal Empire. (*Tarikh-e-Golkunda,* published by *Idara-e-Adabiat-e-Urdu*, Hyderabad Deccan, 1339 AH.

156. Malik Daulat Shah Nagauri sent some carts and food grains[61] to Hazrat Malik Ilahdad[RZ], who refused to take it. The reason was that a *faqir* had come along with the carts.

157. The brothers of Bibi Kad Bano[RZ] had presented some money to Hazrat Miran Syed Mahmood[RZ]. He did not accept it and said, "You are giving it because of our relationship. Had you intended to give in the way of Allah, why did you not give it to any of the so many *dairas* that are there?" After this, they gave it to the Bibi[RZ] surreptitiously. Some days later, the Hazrat[RZ] came to know of this and took her to task. He told her, "Go to the house of your brothers and eat this money there." Then the Bibi[RZ] gave all the money to the Hazrat[RZ], who distributed it all as *Sawiyat*.

8. INTERDICTIONS ON LEARNING

158. Hazrat Miyan Nemat[RZ] is narrated to have sought the permission of Imam Mahdi[AS] to learn. The Imam[AS] said, "You would not have accepted me if you were learned."

159. Another companion requested, "I would learn at the time of siesta if the Hazrat[AS] were to permit me." The Imam[AS] said, "It is better you take a siesta."

160. Malik Bakhkhan Bariwal[RZ] asked Hazrat Miyan Syed Khundmir[RZ], "Is there any benefit in reciting (reading) Quran?" The Hazrat[RZ] said, "If the Quran is read, even as it should be read, a veil of luminosity (*nur*) emerges between Allah and His servant in the heart of the believer. And the remembrance of Allah, which is *La Ilaha illa Llah,* removes even the veil of luminosity."

161. Miyan Shah Nizam[RZ] is narrated to have slept with a book of *Hadis* in his hand, which he had been reading at the time of siesta. Incidentally, Imam Mahdi[AS] came and said, "Miyan Nizam[RZ]! What

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[61] In the translation by Miyan Syed Dilawar[RA] alias Goray Miyan, it is stated, "some carts of food grains"

are you reading?" The Miyan[RZ] said, "It is the book of *Hadis*." The Imam[AS] said, "Leave the book of *Hadis* and engage (yourself) in *zikr*." After some time (*'arsa)*, the Imam[AS] came into the *hujra* of the Shah[RZ] and asked, "Where is that book of *Hadis* which you were reading?" The Shah[RZ] said, "I kept it somewhere and have forgotten." The Imam[AS] said, "Search it and bring it." The Shah[RZ] searched it and brought it. Then the Imam[AS] told Miyan Nizam[RZ], "Read this book; there is Allah's objective in it also."

162. Prophet Esa[AS] has said, "I am not incapable reviving a dead person by the command of Allah, but I am incapable of making a foolish learned person comprehend (things)."

163. An *'alim* (learned person) in Khorasan came in the august presence of Imam Mahdi[AS] and said, "Your companions do not know the commandments pertaining to prayers (*namaz*)." Imam Mahdi[AS] said, "What do I know! These people have grown such long beards and they do not know even this much? Ask them to learn by asking each other." Then again some days later, the same *'alim* told the Imam[AS], "Your people do not know how to say their *namaz*." The Imam[AS] said, "You try to say the *namaz* as these people say."

164. Once, Imam Mahdi[AS] said, "Necessary knowledge is needed, so that they know the practice of prayers and fasting (etc.) and perform their *namaz* correctly."

165. The Imam[AS] further said, "The luminosity of faith is enough to understand the meaning of Quran."

166. One day, Hazrat Miran Syed Mahmood[RZ] was holding a book in his hand. Imam Mahdi[AS] asked, "What is that book?" The Miran[RZ] said, "It is *Tamheed*." The Imam[AS] said, "Try remembrance (*zikr*) so that a situation arises where you can understand it."

167. Bandagi Miyan Abu Bakr[RZ] and Bandagi Miyan Syed Salamullah[RZ] urged Hazrat Miran Syed Mahmood[RZ] to learn. The Miran[RZ] said, "I will seek permission from the Imam[AS]." He asked the Imam[AS] about it. The latter said, "You do not go to their street.

Be in the remembrance of Allah till your *batin* (immanence) opens."

168. Imam Mahdi[AS] saw a book in the hands of Hazrat Miyan Nizam[RZ] and asked, "What is this?" The Miyan[RZ] said, "It is *Anis-ul-Ghurba, Nuzhat-al-Arwah.*" The Imam[AS] said, "Do not read it and engage yourself in the remembrance of Allah so that by His grace you achieve His Vision."

169. Some days later, Imam Mahdi[AS] again saw a book in the hands of Bandagi Miyan Nizam[RZ] and again he asked the Miyan[RZ] not to read the book. After that, the Miyan[RZ] gave up the idea of reading. After a long time, the Imam[AS] asked, "Miyan Nizam! Which was that book?" The Miyan[RZ] said, "*Anis-ul-Ghurba.*" The Imam[AS] said, "Read it now. It is now compatible with your situation (*hal*)." After that, Miyan Nizam[RZ] used to read that book off and on. Again after a long time, the Imam[AS] asked him to learn *ilm* (knowledge).

170. Imam Mahdi[AS] has said, "From the audience of the Lord of Esteem (Allah) nothing is bestowed except *ilm-e-ladunni* (divinely inspired knowledge), whether the person is a real *ummi* or spurious (that is, who has been made an unlettered person later). This servant (of Allah) has been made to forget whatever manifest knowledge he had (achieved) earlier. Then he was brought nearer the knowledge closest to Allah."

171. Imam Mahdi[AS] has said, "The breast of an *ummi* (unlettered person) is clean. Whatever he hears becomes inscribed on his heart, as Allah has said, "*It is He Who has sent amongst the Unlettered an apostle from among themselves…"*[62]

172. Hazrat Malik Maaroof[RZ] is narrated to have asked Bandagi Miyan Nizam[RZ] whether he knew some reading. The Miyan[RZ] said, "Just a little, some necessary *ilm*." The Malik[RZ] said, "We will learn something after *zikr*." The Miyan[RZ] said, "It is a good thing." The Malik[RZ] said, "Whatever we do, we do with the permission of the

[62] (S. 62: 2 AYA).

Imam[AS]; and not without his permission. We should obtain his permission." Both of them went to the Imam[AS] with the intention of seeking his permission. When they came into his presence, the Imam[AS] started to recite a quartet without being asked anything. The quartet means: "*Seek the knowledge that will remain with you and which will liberate you from the prison of your existence; Unless you learn the knowledge of the divine obligations, you will not be able to know the attributes of the (ultimate) Truth.*"

173. Imam Mahdi[AS] has said, "The person who reads much becomes more wretched (because the desire for the world increases in him or the person becomes proud). If you act according to whatever knowledge, this servant (of Allah) has given you; you will become a seer (*bina*). (In other words, one achieves the Vision of Allah.)"

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{In a **footnote**, Hazrat As'ad-ul-Ulama Abu Sayeed Syed Mahmood[RA] writes: "The manuscript of Janab Faqir Syed Dilawar Sahib[RA], Begum Bazaar, Hyderabad, ends here. So does that of Janab Faqir Amir Miyan Sahib[RA] of Akaili. In the manuscript of Janab Faqir Syed Ashraf[RA] of Channapatna, there are 84 more parables. The manuscript of Janab Ghazi Miyan[RA] of Basitpura is similar to this one but due to the errors of copying some parables are missing in it. The manuscript of Janab Faqir Baachu Miyan[RA] of Uppalguda has 45 more parables in addition to the 84 parables mentioned above. However, these parables have not been divided into chapters. They are collected under the head, **MISCELLANEOUS.** }

9. Miscellaneous[63]

174. Be it known that a few days after the expulsion[64] from Khanbel village, information arrived that the army of the *munkirs* had burnt down the mosque and the *hujras* of the *fuqara* of the *daira*. Bandagi Miyan Syed Khundmir[RZ] said, "They have oppressed us. They have unlawfully burnt our places of worship and houses. They have also issued a *fatwa* of beheading the believers just because they have affirmed (*tasdiq*) the sayings of a perfect saint whose grace the *munkirs* themselves are convinced of. All the attributes, deeds and signs needed for the confirmation of a claim of prophet-hood are already present in this accomplished saint. Any of his words, deeds or habits does not contravene any emulation of Prophet Muhammad[SLM]. In spite of all this, the mere confirmation of this perfect saint does not violate the consensus of the *Ahl-e-Sunnat-wal-Jamaat*. But these people allege *zalalat* and *bid'at* (going astray and innovation) against us. They issue *fatwas* of beheading and expulsion against the Mahdavis. These *fatwas* are based on the Prophet's unitary traditions (*khabar-e-wahid*), wherein there are contradictions in the signs (of the appearance of Imam Mahdi[AS]), although the consensus of the *Ahl-e-Sunnat-wal-Jamaat* is that it is not obligatory to work according to them (the *akhbar-e-wahid*). It is not necessarily the basis of a belief, even if such traditions are authentic. The religious directors (*mujtahidin*) have followed this principle. The claim of this perfect saint is: I am listening to the unknown (*ghaib*) voice telling me, 'We have chosen you and you are the Mahdi-e-Mauood of the Last Era (*Aakhir Zamana*).' The seal of Prophet-hood (Muhammad[SLM]) had been promised of this in the stipulated *aayat* (Quranic Verse, sign) that there would be a son among your descendants who will be

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[63] Parables 174 to 187 occur only in the manuscript of Janab Faqir Baachhoo Miyan Sahib of Uppalguda, writes Hazrat Abu Sayeed Syed Mahmood[RA].

[64] Sultan Muzaffar, who was a young and inexperienced ruler of Gujarat, had unleashed this oppression on the Mahdavis under the influence of the *ulama* and *qazis* who were intoxicated by the power of the government.

competent to explain the Quran, which has been revealed to you. We will send him during the Last Era to enlighten his morals, words and deeds. That son is you, Syed Muhammad, son of Syed Khan, and we have made your affirmation and confirmation (*tasdiq*) and obedience to you obligatory on all Muslims.'

"Allah Most High kept this perfect saint alive for years after the latter staked his claim to be Mahdi[AS] and made him steadfast in perfectly emulating Prophet Muhammad[SLM] in word, deed and morals. And in his life, his group went on developing day after day. That development has continued even after his death. This group is blessed with steadfastness in remaining on the faith of the *Ahl-e-Sunnat-wal-Jamaat*. The words, deeds and morals of this group are in perfect consonance with the commandments of Prophet Muhammad[SLM]. The *ulama* of this period allege that this group is sinful and wicked and issue *fatwas* for the expulsion and beheading of its members. People have drawn up *mahzars* (public attestations) against the group on the basis of the accusations made by ordinary people. Reliability is given to that *mahzar*. This group is announcing day and night seeking proof if there is anything or any belief in our religion or deeds that contravenes the Shariat of Prophet Muhammad[SLM]. But they say, 'You are ignorant and you do not need a meeting and conciliation.' They have made iron claws like those of the claws of the crows. They have targeted and tormented some of the Mahdavis who have not renounced the world, who do not reside in our *dairas* and stay outside them in the town and engage in business and earning. They arrest, imprison and threaten (the Mahdavis) that they would be branded on the forehead with the red-hot iron claws if they did not give up the belief (that Syed Muhammad[AS] is Mahdi) and continue to assert that Syed Muhammad[AS] is the Mahdi, so that they could be identified as those that had fallen astray. They have even killed members of this group for no reason other than remaining steadfast on this belief.

"After this all the companions and other chosen respected personalities of the group arrived on a consensus, as Miyan Syed Khundmir[RZ] has said, 'Whatever the orders these *ulama* are

imposing on this group (Mahdavis), are in fact applicable to them (the *ulama*), in accordance with the Book of Allah and the books of the saints (*aulia*). Hence, the Mahdavi, who kills the *ulama* issuing the *fatwas*, will not become a sinner, because it was they who started the *zulm* (oppression).'"

The Miyan[RZ] also said, "The sign of the excess of their malice and oppression is that Allah Most High is gradually decreasing His grace and guidance in their emulation in practice of the religion among them. Their position and office in respect of religion, that prevails now, too is diminishing. The kings that trust in the *fatwas* of these *ulama* will die in disgrace. (They will, in fact, be done to death in a horrible way.) Their progeny too will be wretched both in the world and the religion (*dunya* and *deen*). Let them not think that this group is without support or means. The group has been blessed with the emulation of the religion of Prophet Muhammad[SLM]. And this will go on increasing by the grace of the Prophet[SLM] and his descendants."

175. Be it known that when the army of the opponents came with full war preparations, the officials sent word, "Go away from this dominion as the *ulama* have issued a *fatwa* saying that you should be beheaded if you do not go away." It was after this that Miyan Syed Khundmir[RZ] said, "We are often expelled by dragging out and we have been accepting expulsion. But on this occasion, we are being ordered on behalf of Allah Most High, Prophet Muhammad[SLM] and Hazrat Mahdi[AS] in this idiom: "Beware! Whatever is (destined to) happen, will certainly happen. You will get divine rewards if you are patient. But you will be distanced (from Allah) if you get frightened." (Miyan Syed Khundmir[RZ] said), "However, all these army men will be defeated at the hands of the unarmed *faqirs.* After this, in the next battle, this servant will be martyred along with some *fuqara*. After this war, the peace, tranquility, well-being and stable prices of this dominion will disappear. The king, his descendants, the nobles of the court, the rich, the *ulama, mashayakhin*, who have participated in the

proceedings leading to the *fatwa,* and their progeny, will all lose their honour and the power and pelf of the state. They will be so disgraced that nobody would tolerate obtaining a *fatwa* from them. They will all become unreliable in the dominion. (On the other hand), the *fuqara* of this group will engage themselves in the worship of Allah Most High and giving good advice to the people with the contentment of heart and abundance. Make a record of all that I am saying. Whatever I am saying, I am saying at the command of Allah Most High, Prophet Muhammad[SLM] and Mahdi Muradullah[AS]. Later, when you see that these predictions have come true, be steadfast in your belief that Hazrat Syed Muhammad[AS] alone is the true Mahdi[AS] and his affirmation (*tasdiq*) alone is obligatory. Otherwise, understand that whatever this servant has done, he has done out of his own thinking. Even if the whole world and all the companions oppose us, and very few will remain in our company, we are bound to do this work, and we will do it."

176. Be it known that some of the *muhajirin*[RZ] joined in drawing up a *mahzarah* (public attestation) and sent it to Miyan Syed Khundmir[RZ]. The text of the *mahzarah* (in English translation) follows: (TEXT BEGINS:) We, Miyan Nizam, Miyan Malikji, Miyan Nemat, Miyan Dilawar and Miyan Larh Shah, in bodily health and soundness of mind, affirm and confess and are steadfast on the sayings (*bayan*) of Allah Most High and that of Imam Mahdi[AS], which prove that the emulation of the religion of Prophet Muhammad[SLM] is valid and confirmed. This we consider to be the straight path (*sirat-e-mustaqim*) and that is our consensus on this belief. We also agree on the issue that we will not call anybody a *kafir* on the ground of his disavowal (of Mahdi[AS]) and we do not wage war if they expel us. Instead, we obey (them). We consider calling them as *kafirs* and waging war against them to be against *Shariat.* If we consider it permitted (*jaiz*), it violates the Book of Allah Most High and *Shariat* of Prophet Muhammad[SLM]. Allah Most High says: "…*And say not unto one who offereth you peace: 'Thou are not a believer…'"*[65] Prophet Muhammad[SLM] has said, "Do not make *kafirs* of the people of the *Qibla."* Prophet Muhammad[SLM] has also said, "I have been ordered to wage war against people as long as they do not recite, '*La ilaha illa Llah.*'" Imam Mahdi[AS] too did not make this permissible. In fact, such a belief is *kufr,* because Prophet Muhammad[SLM] and Imam Mahdi[AS] used to act and give orders on the basis of Quran. They were subject to the *Shariat* of Prophet Muhammad[SLM]. If we begin to decree the people who recite *kalima* (the Islamic testification) as *kafirs,* we will have to include their women and daughters among the spoils of war (*mal-e-ghanimat*) and this is not allowed (*jaiz*). Indeed, it is *kufr.*

But we believe in what has been stated in Quran and Traditions about the disavowers of Imam Mahdi[AS]. Allah has said: "…*But if anyone from among the different sections of the people rejects it, the recompense assigned to him is Fire.*"[66] Prophet Muhammad[SLM] has said that he who disavows Imam Mahdi is a *kafir*. If somebody prevents us from working in accordance with the commandments of Imam Mahdi[AS] and says that this is innovation and straying from the right path, and asks us to give it up or go away (from his dominions), we will go away but we will not give up obeying the commandments of Imam Mahdi[AS]. If there is some reason why we cannot go away, we will inform them (the disavowers) of it. If they do not accept our pleas and resort to oppression and subject us to hardship, and we have no strength to defend ourselves, we will go away. We will not exact revenge. To accept expulsion and going away will be better. Allah Most High says: "*But to bear wrongs with patience, and forgive, is indeed high-mindedness.*"[67] But we will speak the truth. We will not avoid speaking the truth. Allah Most High says: "*Let there be a band of people among you who call people to goodness, and enjoin what is recognized on all hands to be good…"*[68] There are three kinds of known commands (*amr*

[65] (S. 4:94 MMP)
[66] (S. 11: 17 SAL)
[67] (S. 42: 43 SAL).
[68] (S. 3: 104 SAL).

ma'ruf): by hand, by word of mouth and by conscience. Depending on which method is in our power, we will give our known commands and obtain our divine rewards. If the disavowers of Imam Mahdi[AS] do not accept our excuses and do not heed to our efforts to make them understand, and try to oppress us and be hard on us, it is then that fighting (*qital*) will be *jaiz* (allowed). The person who will violate the resolution of this (*mahzar*), and puts forth an argument against it, will not be heard. He will be an innovator and one gone astray. (TEXT ENDS).

The *muhajirin*[RZ] drew up this public attestation and sent to Miyan Syed Khundmir[RZ] who said, "These people have become apostate (*bargashta*) from the affirmation (*iqrar*) of Mahdaviat. "They should return (*ruju'*)." This he repeated many times. The same day, Miyan Malikjeo[RZ] and Miyan Larh Shah[RZ] came to meet him after *Zuhr* prayers and said, "You were very gentle and patient. What happened to your patience?" Miyan Syed Khundmir[RZ] said, "Please excuse me. Whenever anybody resorts to changing or interpreting the sayings of Imam Mahdi[AS], the patience of this servant will not continue to remain. Then they tried to withdraw the *mahzar.* Miyan Syed Khundmir[RZ] said, "I will never return it. I will submit it to Allah Most High and Imam Mahdi[AS] on the Day of Resurrection. Then the two asked Miyan Khundmir[RZ], "What do you say?" The Miyan[RZ] said, "This servant does not say anything. He only says what Hazrat Imam Mahdi[AS] has said.

"One day an *'alim* was in a debate with Imam Mahdi[AS] and was not prepared to understand what the Imam[AS] was telling him. It was then that the Imam[AS] said, 'These people will not understand by argument and knowledge.' Then he raised his hand with the sword and said, 'Now this is the only way that remains. I would have collected *jizya* from them, if Allah Most High had ordered (me) to do so. They have come into the category of people liable to be taxed.'

"Hence, we should have faith in what Imam Mahdi[AS] has said and we should not try to interpret (*tavil*) it."

After this, the two companions, who had come, went away and the news spread that the companions had charged Bandagi Miyan Syed Khundmir[RZ] with *zalalat* (error).

The same evening, after the *'Isha* prayers, when all the people were sitting on the prayer mat (*saf*), Miyan Syed Khundmir[RZ] told his companions that all the migrant-companions (of Imam Mahdi[AS]) did not agree with him about the Quranic Verse on *qaataluu wa qutiluu* (fought and fallen).[69] They have rebelled (*bargashta*) against Imam Mahdi[AS]. But Allah Most High will give them a chance to repent and return (*ruju'*). They will regret their opposition to me. Imam Mahdi[AS] has given glad tidings for them. They are the bearers of Imam Mahdi's glad tidings. Allah Most High will not make them repeat their mistake."

The next day, Miyan Malikjeo[RZ] and Miyan Nemat[RZ] came with the inmates of their *daira* after the morning prayers to meet Miyan Syed Khundmir[RZ]. After the greetings, they recited the Quranic Verse: "*Moreover, We have delivered the revelation as heritage to a select number from among Our servants. Some of those have (despite its warning) wronged themselves* (zaalimul-li-nafsih) *(by taking to evil ways): others there are who have kept the middle way (between good and evil)* (muqtasid)*: and there are yet others who, by the will of Allah, excel the rest in goodness* (saabiqum-bil-khayraati) – *this indeed is a great favour!*"[70]

Then they asked, "Who did Imam Mahdi[AS] call *zalim-li-nafsih* and what explanation did he give of *muqtasid* and *sabiq-bil-khayrat.* Please explain it if you know?" Miyan Syed Khundmir[RZ] said, "We do not know. We give our orders on the manifest (*zahir*)." Then he said, "We do not order on the basis of the manifest, but we order on the basis of the saying (*farman*) of Imam Mahdi[AS]. If Imam Mahdi[AS] has called a stone a gem, we will not issue orders on the basis of the manifest, and we will not repose

69 (S. 3: 195 SAL)
70 (S. 35: 32 SAL)

faith on what we are obviously seeing, but in obedience to the commands of Imam Mahdi[AS], we will think that it is a gem."

Further, if somebody had sincerely asked as to what Imam Mahdi[AS] had said about *zalim-li-nafsih, muqtasid* and *sabiq-bil-khayrat*, the Miyan[RZ] would have explained.

This matter was under discussion at a meeting and the Miyan[RZ] was asked to explain, he said, "I will explain even if Miyan Nemat[RZ] and Miyan Malikjeo[RZ] ask. The objective of this conversation is that those who are *zalim-li-nafsih* will oppose the *sabiq-bil-khayrat* and become sinners." Nobody said anything after this and the meeting came to an end.

177. After a long time, when the time of war approached, the compilers of the *qarardad* (or *mahzar* or public attestation) assembled at the gate of the town of Nehruvala and wanted to send a written (statement) to the *Amir-e-shehr* (head of the city) that "We have dissociated from this brother (Miyan Syed Khundmir[RZ]) and we have accused him of *zalalat*[71] (error). Some of the colleagues suggested that "if the written statement is to be sent to the Amir, the Quranic Verse: '…*Wa manyyak-fur bihii minal-'Ah-zaabi fannaaru maw'iduh*',[72] and the *hadis: 'He who disavows Mahdi is a kafir,'* should not be used in it." Opposing this suggestion, Miyan Nemat[RZ] said, "My brother Miyan Syed Khundmir[RZ] is telling the truth when he says that you have rebelled against Imam Mahdi[AS], because you want to remove the proof (*hujjat*) of Mahdiat from the statement intended to be sent (to the Amir)." Then the statement was compiled and was sent to the opponents along with a message that "If a period of forty days is given, we will try to convince our brother Miyan Syed Khundmir[RZ]. And if he refuses to be convinced,

[71] In the original Persian text the word *zalalat* is used while in the Urdu translation the word *jalalat* is written. This appears to be the mistake of the calligrapher. Hence, the word *zalalat* is used here. The original public attestation too had used the word *zalalat.*—SZ.

[72] (S. 11: 17 SAL). It means: "…*But if anyone from among the different sections of the people rejects it, the recompense assigned to him is Fire.*"

we will ourselves wage a war against him." When the opponents saw the statement, they replied, "Go away from here soon, if you want to be safe. You will not be given even a day's time. Delay your departure if your death has come near. Otherwise, go away soon."

After this, all of them went away to Jalore. The opponents' argument to wage a war (against Miyan Syed Khundmir[RZ]) gained strength. In short, the war took place. The believers along with their leader Miyan Syed Khundmir[RZ] attained martyrdom.

178. A long time after the war was over, Allah Most High confirmed to Miyan Dilawar[RZ] that whatever Miyan Syed Khundmir[RZ] had done was right (*bar-haq*) and that he had acted in accordance with the Quranic Verse: "*fought and fallen.*"[73] And this servant (*banda*) who has collected these parables, namely Vali[74] swears by Allah that Miyan Dilawar[RZ] told him, "We had been jealous of Miyan Syed Khundmir[RZ]. My heart burns, whenever I remember him. I regret very much. He has told me many other things. You will not believe me if I were to repeat them."

179. Miyan Malikjeo[RZ] remained in a state of cleanliness with *wazu* for forty days with his attention directed towards Allah. One night Allah informed him also that whatever Miyan Syed Khundmir[RZ] did was correct (*haq*). He had acted in accordance with the Quranic Verse, "*fought and fallen,*" as Imam Mahdi[AS] had said that this Verse would be implemented in his group too.

180. Sometime later, Miyan Malikjeo[RZ] came to Jalore and said, "If somebody accosts this servant, he would prove all the words and

[73] (S. 3: 195 SAL).

[74] It is possible that this passage has been transplanted into this book from a manuscript of ***INSAF NAMA.*** But we have not seen this passage in any manuscript of ***INSAF NAMA*** that we have scrutinized. It is also possible that Bandagi Miyan Valiji[RA] had given a written statement to Bandagi Miyan Abdur Rashid[RZ] or to somebody else in which this passage, which has been copied here, occurs. These two persons have lived in the *daira* of Bandagi Miyan Syed Khundmir[RZ] for a long time.

deeds of Miyan Syed Khundmir[RZ]. The Miyan[RZ] had done what has been written in the religious books. He has not violated anything."

181. After a long time, Miyan Nemat[RZ] returned from Deccan to Jalore. There he said, "Allah Most High will call to account all those people who prevented me from being in conformity with Miyan Syed Khundmir[RZ]."

182. Further, Imam Mahdi[AS] is narrated to have recited in Nagaur the Quranic Verse in this manner: "*Fallaziina haajaruu 'aw 'ukhrijuu min-diyarihim*"[75] has been accomplished. "*Wa'uuzuu fii Sabiilii*"[76] too has been accomplished. "*Wa qaataluu wa qutiluu*"[77] is yet to be accomplished. This will be accomplished whenever Allah wills." The Imam's[AS] wife said, "That group does not appear in the *daira.*" The Imam[AS] said, "They have not come yet. But they will come."

183. The day Miyan Yusuf Muhajir[RZ] told Imam Mahdi[AS], "Miyan Syed Khundmir[RZ] is asking. 'Who will accomplish *fought and fallen?*'" And before the battle, Miyan Syed Khundmir[RZ] has often said, when this servant is sitting, "Whose right would it be? Imam Mahdi[AS] said, 'This will be accomplished by you.' And this has not been accomplished till now. Probably some mistake has occurred by me."

184. And Hazrat Mahdi[AS] has not described the mode of the battle; when and where it would take place. And the person who fixes the mode is not from the Imam[AS] and the Miyan[RZ]. And for the person who finds difficulty in this fact as to how a battle could be waged against those who recite the Islamic testification (*kalima-go*), the answer is: Imam Mahdi[AS] was sent for the *kalima-go* persons, and not for the polytheists. And he and his group are suffering expulsion and torture at the hands of persons who are *kalima-go*,

[75] (S. 3: 195 SAL). This means: *Those who had to flee their country or were driven out of their homes.*"

[76] (Ibid.) This means: "*And have suffered in My cause.*"

[77] (Ibid.) This means: "*And have fought and fallen.*"

and not at the hands of the polytheists. Hence, the battle will be waged against the persecutors and not against others….[78]

185. Be it known that Miyan Syed Khundmir[RZ] has written in his tract, "O the seekers of Truth! I am attached to Imam Mahdi[AS]." It is also narrated that he said, "This servant is in the group of Imam Mahdi[AS]. The facts mentioned in this tract (relate to the period) from the beginning of my companionship with him to his death, I have not seen any deviation (in their practice). And we reposed belief and faith in all these parables (*manqulat*). The person, who interprets or alters (*taveel or tahveel*) the sayings of Imam Mahdi[AS], will be deemed to be an opponent of the Imam's[AS] explications (*bayan*)."

186. Imam Mahdi[AS] has decreed the killer of a believer (*mumin*) a *dai'mi do-zakhi* (perpetually infernal) on the basis of the Quranic Verse: "*But whoever shall kill a believer intentionally, his recompense shall be Hell to abide…*"[79] "If the commentators of Quran have explained the Verse in any other manner, please tell me about their explanation." Hence, those issuing a *fatwa* of killing a person simply on the basis of his confirming the Imam[AS] as Mahdi and those who have implemented the *fatwa* are unbelievers and perpetually infernal people. (On the basis of this), Miyan Syed Khundmir[RZ] had issued the *fatwa* against the *kalima-go* people after their *iman* was debased. Hence, there could be no objection to the Miyan's[RZ] *fatwa.*

187. Bandagi Miyan Syed Khundmir[RZ] had sent the following letter to Syed Kabir: "Be it known that Imam Mahdi[AS] used to explain the Quran in Gujarat before he staked his claim to be Mahdi al-Mauood[AS]. He used to call the people to remember Allah and devote (*muhabbat)* themselves to Him. People had become hostile to him. Then the Imam[AS] had said, 'The reason for their hostility is not known. If this servant has committed any mistake, the Muslims

[78] The sentences here are incomplete and, therefore, they have not been translated. —Hazrat Abu Sa'yeed Syed Mahmood[RA].

[79] (S. 4: 93 SAL).

are bound to inform me, in accordance with the Quranic Verse: *The believers are after all brethren unto one another…*[80] And we too would join them to turn to the Book of Allah and show them the conformity with the Prophet of Allah, as Allah has said, *And if in anything you differ, refer it to Allah and the Apostle and abide by their decision…*[81] Whoever has transgressed (the limits of) the emulation of the Book of Allah or His Apostle[SLM], whether it is you or us, should repent or perform *tauba,* and give up (his contention). If we do not conform to the Book of Allah Most High, do not give up (evil), do not repent, do not perform *tauba* and insist on our (wrong-doing), we are liable to be beheaded (*wajib-ul-qatl*). Twenty-five years have elapsed since Imam Mahdi[AS] and his companions have been addressing the people with this call. The person who does not do justice to our claim and does not convince us in a learned manner will have to account (before Allah). With the help of the power and pomp of the government, these people accuse us of innovation and going astray. These days we have become oppressed. Some of us have been imprisoned. Some others have been expelled. The cruel people are oppressing us like this. The officials do not rule with justice. Now it has become necessary for us to stake our lives to help the religion. Allah Most High helps His religion. Allah has said in Quran: "*To those who have been driven forth from their homes for no reason other than that they say, 'Our Lord is Allah.' Had not Allah repelled some men by others, cloisters and churches and synagogues, wherein the name of Allah is ever-mentioned, would assuredly have been pulled down.*'[82] It has now become necessary for the Muslims to help the oppressed and become the helpers of the religion of Allah, as Allah Most High has said, '*Wa lau la ansarullah.*'[83] Oppression has reached its nadir. Nobody is there who can do justice during this period. We too have,

[80] (S. 49: 10 SAL).
[81] (S. 4: 59 SAL).
[82] (S. 22: 40 SAL)
[83] This Verse could not be found in the Quranic Index. However, there is *kuunuu ansaarallaahi* and *nahnu ansaarullaahi* in S. 61: 14 in both SAL and AMD translations.

therefore, issued a *fatwa* that a Mahdavi who slays a *mufti* or his associate or dies in such an attempt, his death will be deemed to be in the way of Allah and he will be deemed to be a martyr in his attempt to help the religion of Muhammad Mustafa[SLM], because Hazrat Mahdi Mauood[AS] has done nothing other than emulation of Prophet Muhammad[SLM]. The Imam[AS] had commanded the giving up of innovations and performing perpetual remembrance of Allah, which do not violate the *Shariat*. He Imam[AS] did not even explain anything except the beliefs of the *Sunnat-o-Jamaat*. Hence, the hostility of the *ulama* is against the Book of Allah. In respect of them, Allah says: '*And believe in what I have sent down, confirming that which is with ye (already),*[84] *and do not take the lead in rejecting it, and do not for petty gains exploit My words,*[85] *and of me be mindful, And clothe not what is true with what is false, and do not knowingly suppress the truth.'*[86] You know that although we are few, but our Allah is strong and dominating. Allah has said, '*Allah is right Powerful, the Mighty*.'"[87] And…. [88].

188. Imam Mahdi[AS] is narrated to have said, "The real believer (*mumin*) is he who has seen Allah through his physical eyes or the eyes of the heart or in a dream. Even if one has not seen Allah through these three media, one should have profound desire that he should see Allah. Such a person too is a believer."

189. Then the Imam[AS] asked, "What is obligatory on the seeker that will reach him to Allah?" He himself answered, "It is '*ishq* (Love)." The Imam[AS] asked, "How can '*ishq* be achieved?" "By keeping the thought of Allah in the heart or mind (with full concentration)," the Imam[AS] said.

[84] That is Torah.
[85] It means, '*do not take meager compensation in exchange of My Verse.' That is, do not exchange the religion for the world.*'
[86] (S. 2: 41 and 42 SAL).
[87] (S. 22: 74 SAL).
[88] At the end of parable No. 186, Hazrat Abu Say'eed Syed Mahmood[RA] has written this: 'There is some difference in the text of this parable compared to the parable in ***INSAF NAMA*** and further, this appears to be incomplete.'

190. Further, the Imam[AS] told the companions, "You are perfect; people will become your devotees if they see your virtuous ways."

191. It is narrated that Imam Mahdi[AS] used to go to the *hujras* (rooms) of the seekers of Allah Most High. He would be happy and kind to the seekers if he found them in the remembrance of Allah. But he would not allow them to sit in the remembrance if he found them to be neglectful, but he would say in Gojri dialect, "Achchhayji Achchhay! This servant is sitting here." But he would be unconcerned. However, he would say they were ill mannered (*be-dhange*) if he did not find the seekers in their rooms. If he saw some two or three persons engaged in useless conversation, he would go to them and ask what they were doing. He would rebuke them and order punishment by beating them with a stick.

192. One day the Imam[AS] saw some two or three persons indulged in idle talk. He went to them and asked them what they were doing. They said they were talking about a story on religion. The Imam[AS] said, "Brother, you will not reach Allah by stories. Establish *zikr* (remembrance) of Allah Most High, because there is no way to reach Allah except *zikr*."

193. The Imam[AS] also said that confirming (*tasdiq*) the Mahdi was doing (good) deeds, and not just affirming and believing.

194. The Imam[AS] recited the Quranic Verse one day. It said, "*…Remember Allah, standing, sitting, and reclining…"*[89] He then said, "Allah is saying that the attributes (*sifat*) of the group of Mahdi have been explained in this Verse. It is in favour of Mahdi's group."

195. If the Imam[AS] were to ask anybody whether he was carefree and the latter responded with a "Yes," he would say, "This servant (of Allah) is not asking about the manifest freedom from care. Is your heart (and mind) in the love of Allah?"

[89] (S. 3: 191 MMP).

196. Once Imam Mahdi[AS] said, "If one's attention is not directed towards Allah, while eating or drinking, or any other activity, one is engaged in, that eating or drinking or that activity is *haram* (prohibited), as Allah has said, '*O ye who believe! Forget not the good things, which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors.'*[90] '*Partake not of that over which the name of Allah hath not been pronounced, for that is a sin.'*[91] And the *Shariat* of Prophet Muhammad[SLM] is what Allah Himself has said, '*He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: 'Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them.'*[92] And the unintelligent people think the *Shariat* permits commerce, agriculture and other businesses, whether the remembrance of Allah is continued or not. For such people, Allah says, '*They know only what is apparent in the life of the world; and scarcely realize what is beyond it.*" [93]

197. It is narrated that a companion was pulverizing some food grains. Seeing this, Imam Mahdi[AS] asked him, "What are you doing?" The companion replied, "I am pulverizing *bajra* (millet)." The Imam[AS] said, "This work could have been done if you had given a handful of the grain. One should not waste his time. Give a handful of grain and remain in the remembrance of Allah."

198. Bandagi Miyan Shah Nemat[RZ] is narrated to have said, "*Futuh* (charity) is in the right of the *fuqara* (indigents) who trust

[90] (7. 87: MMP). Even the chastely permitted things become *haram* (prohibited) due to negligence.

[91] (S. 6: 121 AYA). However, Hazrat Abu Sayeed[RA] translates the Verse as under: "*And for you there is no reason why you should not eat things over which the name of Allah has been pronounced. And do not eat such things over which the name of Allah has not been pronounced. And the eating of such things is (no doubt) a sin."*

[92] (S. 42: 13 MMP)

[93] (S. 30: 7 SAL)

in Allah and have abandoned earning (*kasab*)." He quoted Allah as saying, "(*Charity is*) *for those in need, who, in Allah's cause, are restricted (from travel), and cannot move about in the land, seeking (for trade or work). The ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give, be assured Allah knoweth it well.*"[94] It was not his practice to give *Sawiyat* (equal share) to the earners. And he would expel those persons who started earning (after renouncing the world). Imam Mahdi[AS] has recited these lines of poetry: *The person, who is negligent of Allah for a moment, is a kafir* (infidel) *at that moment. But he is a kafir in immanence* (batin). *Understand that the doors of Islam are closed on a person who is always negligent of Allah.* He has said that the seeker of Allah should, in every situation, keep a watch on his heart (or mind) so that a thief does not enter it. Be convinced that every thought about things other than Allah are thieves. This exercise is obligatory for the faithful people (*muminan*). Things other than Allah are absurd, because they are not the objective. Draw the sword of *La* (not), as it is not the worshipped (*ma'bud*).

199. Imam Mahdi[AS] is narrated to have said that there were four kinds of the *Kalima: La ilaha illa Llah* (Islamic testification: There is no god but God). One: There is no god but God limited to speaking. Two: There is no god but God limited only to knowing. Three: There is no god but God limited only to seeing. Four: There is no god but God limited to being or becoming [*shudni*]. Out of them the three ranks are for the prophets and the saints. In other words, knowledge of certainty (*ilm-al-yaqin*), certainty at sight (*ain-al-yaqin*) and truth of certainty (*haq-al-yaqin)* are the three ranks. The one kind confined only to saying is related to the faith (*iman*) of the hypocrites (*munafiqin*).

200. Further, Imam Mahdi[AS] has said that if the testification *La ilaha illa Llah* (There is no god but God) has the effect on the heart

[94] (S. 2: 273 AYA)

of the servant (*banda-e-Khuda*) for as long as a grain of green gram has if thrown on the horn of a cow, his objective can be achieved.

201. On the same subject, the Imam[AS] has also said that the testification 'There is no god but God' should leave the effect on the heart of the faithful (*mumin*) as a spark leaves on a house full of cotton that is left entirely burnt. But the effect of the testification is that it completely burns the love of things other than Allah (*ghair-Allah*).

COUPLETS: *Keep a watch on your breaths, if you are an arif* (devout mystic). *The kingdom of both the worlds will become yours in one breath. Every one of the breaths of your life that goes out is a pearl whose value is the price of the kingdom of both worlds. You should not like to waste this treasure. Otherwise, you will go into the mud (grave) voiceless and empty-handed. The heart that is not happy with the remembrance of Allah will never be free from sorrow. Any person, who breaks his relationship with his Beloved* [God], *is one whose heart is harder than a stone.* As Allah has said in Quran, '*But he who turneth away from remembrance of Me* (zikr), *his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.*'[95] A *Hadis-e-Qudsi* (quotes Allah as saying): '*O son of Adam! Give up* Ghair-e-Haq (*things other than Allah*) *to worship Me and fill your heart with the wealth* (tawangari) *and make your indigence* (muhtaji) *more severe. Otherwise, I will fill you up with the worldly cares and I will not stop your indigence.*' And Allah says in Quran, '*And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not of the neglectful.*'"[96]

202. Imam Mahdi[AS] has said that one time is the Emperor of the Day (*Sultan-an-Nahar*) and the other is the Emperor of the Night (*Sultan-al-Lail*). The person, who protects these two occasions,

[95] (S. 20: 124 MMP).
[96] (S. 7: 205 MMP).

will not waste his days and nights. The *faqir* who wastes these two occasions (for *zikr*) is not a *faqir* of the religion (*deen*).

203. The Imam[AS] has said that the *zikr* for five *pahr*,[97] which is *zikr-e-kasir*, has to be performed in this order: from the beginning of the morning to one-and-a-half *pahr* (till about half past ten in the morning), and, from *zuhr* (afternoon prayers) to the *'Isha* (night prayers). (He further said that) the *zikr-e-qaleel* (scanty remembrance) is the attribute of the hypocrites (*munafiqan*), as Allah has said, "(*Lo! The hypocrites*) *are mindful of Allah but little*." [98] That is, they perform very little remembrance of Allah. He said the *zikr* for four *pahr* was the *zikr* of the idolaters (*mushrikeen*), as Allah has said, "*Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them as they should love Allah, but those of Faith are overflowing in their love for Allah.*"[99]

204. It is narrated that Miran Syed Mahmood[RZ] used to document (*mahzara*) every week and a majority of the companions (of Imam Mahdi[AS]), including Malik Ma'aroof[RZ], Miyan Dilawar[RZ], Miyan Larh[RZ] and Miyan Salamullah[RZ] and some seekers of Allah, present in the *daira,* used to join the congregations. When the Miran[RZ] called the *ijma'*, he used to call pointedly every one of the companions of the Imam[AS] and tell him, "This servant of Allah is the smallest among you brothers. Please explain all the information (*ma'loomat*) you have collected from Imam Mahdi[AS]." Every one of the *muhajirs* (migrant-companions) would say, "You explain." This exercise would often be repeated. After that the Miran[RZ] would say, "Imam Mahdi[AS] has said, 'Perform *zikr-e-kasir*.'" Then he would explain the order of the performance of *zikr* in these terms: "Remain in your room from the beginning of the morning till one-and-a-half *pahr.* No two persons should meet. Again you should remain in *zikr* from *Zuhr* to *'Asr,* and listen to the *bayan*

[97] A *pahr* is a measure of time equal to three hours.
[98] (S. 4: 142 MMP).
[99] (S. 2: 165 AYA).

(explication) of Quran from *'Asr* to *Maghrib*. Then from *Maghrib* to *'Isha* remain in *zikr.* And if anybody were to violate this regime and come out of his *hujra* (room), his room would be torn into pieces and he would be expelled from the *daira.* This regime should be strictly adhered to, even if the transgressor is this *banda* (servant of Allah)."

205. One day Miran Syed Mahmood[RZ] surreptitiously sat in the room of Miyan Khund Shaikh[RZ] and said, "I will see who comes out of his room." A little later, a migrant-companion slowly came out. Then he asked Miyan Khund Shaikh[RZ] to get hold of him and bring him. (He was brought.) The Miran[RZ] asked him, "Do you not know what the brothers have decided?" The migrant-companion said, "Yesterday I had collected some firewood and left it (in the jungle). Somebody might take it away. So, I have come out." The Miran[RZ] said, "Nobody would take away your firewood. Go back. This is the benefit of *jamiat* (remaining with each other)."

206. Imam Mahdi[AS] is narrated to have gone to the room of Miyan Syed Amin Muhammad[RZ] and Miyan Yusuf[RZ] in the morning cold, as there was a *tannur* (stove). He saw that the two were baking bread. The Imam[AS] said, "This is not your work." They said, "The stove was hot. We have baked the bread." The Imam[AS] said, "Neither should you bake nor eat the bread at this time."

207. Imam Mahdi[AS] is narrated to have said, "The beginners should not read Quran (because) the heart becomes negligent (from *zikr*)."

208. It is narrated that Bandagi Miyan Syed Khundmir[RZ] used to take his meals early before the prayers (*namaz*). Then some of the inmates of the *daira* would inform the *muezzin* (the person who gives the prayer call) to delay the *azan* so that Bandagi Miyan[RZ] finished his meal.

209. It was time for the *zuhr namaz* in congregation in the *daira* of Bandagi Miyan Shah Nizam[RZ]. Miyan Khund Shaikh[RZ] missed one or two cycles of congregation prayers. The Shah[RZ] said,

"Miyan Khund Shaikh! The attribute of hypocrisy appears in you as you have missed one or two cycles of prayer." He also asked, "Why did you miss the *takbir-e-ula?*" The Shaikh[RZ] said, "I was taking my meals. Hence I was delayed." The Shah[RZ] said, "Is this the way you are emulating Imam Mahdi[AS]? Imam Mahdi[AS] used to drop the morsel in hand (in the plate) on hearing the prayer call and he did not eat."

210. It is narrated that a person was breaking a straw into pieces and another was swinging his sword by holding its belt in his hand. Seeing this, Imam Mahdi[AS] said, "Give some respite to the angels (in writing the record of your deeds)."

211. Imam Mahdi[AS] has called meaningless even the talk about religion during the time fixed for remembrance (*zikr*).

212. After the *Maghrib* prayers, Malik Ma'roof[RZ] and Miyan Larh[RZ] [100] were discussing the Quranic Verse which had been explicated during the *bayaan* after the '*Asr* prayers. Hazrat Miran Syed Mahmood[RZ] said, "You are breaking the unity of the *Jamaat* (congregation). Disburse. For Allah says in Quran, '*And when the prayer is ended, then disperse in the land and seek Allah's bounty, and remember Allah much, that ye may be successful'*."[101]

213. It is narrated that Imam Mahdi[AS], while explicating the Quranic Verse, "*O ye who believe! Draw not near unto prayer when ye are drunken…*"[102] has said, "The drunkenness [*sukara*] here also means the drunkenness of the world."

214. One day a Khorasani came into the *daira* with a bottle of wine at the time of the *bayaan* of Quran. The companions of the Imam Mahdi[AS] asked to be allowed to break the bottle. The Imam[AS] said, "The drunkenness (of the liquor) will vanish in a short time.

[100] In some of the manuscripts, the names of Malik Ma'roof[RZ] and Miyan Dilawar[RZ] have been mentioned.

[101] (S. 62: 10 MMP).

[102] (S. 4: 43 MMP).

The people of worldly drunkenness come to this servant (of Allah) and regain their senses!"

215. Bandagi Miyan Shah Nemat[RZ] narrates that when he found some women engaged in embroidery to eke out a living, he told them, "*Futuh* is in the right of those who trust (*tawakkul*) in Allah and abandon earning (*kasab*). Allah says in Quran, '*(Charity is) for those in need, who, on Allah's cause, are restricted (from travel) and cannot move about in the land, seeking (for trade or work).'*"[103]

216. It is narrated that a companion complained to Imam Mahdi[AS] that some of the *fuqara* (indigents) go to sleep after the morning prayers. The Imam[AS] threatened them and said that one should not sleep after the morning prayers. One of the companions said that the Imam[AS] himself slept after the morning prayers. The Imam[AS] smiled and said, "This servant will not sleep in future."

217. Some days later, Imam Mahdi[AS] was sitting in the *Jamaat Khana* and he turned towards the *Quran-khwan* (one who recites the Quran) and said in the Gojri dialect, "You have made me restless. Therefore, I will lie down on my side."

218. It is narrated that Imam Mahdi[AS] was explaining about '*Ishq* (Divine Love). Maulana Darwesh Muhammad[RZ] tore his cloak and said, "Where do we bring '*Ishq* from?" The Imam[AS] said, "This servant is talking about the achieved Divine Love. Perform deeds so that you could achieve it. The Bestowed Love ('*Ishq-e-'atayi*) is bestowed particularly upon the Prophets.

219. Imam Mahdi[AS] has said that Allah has to be seen by the physical eyes (*sar-ki-aankh*) in this world. One should see Him. And the desire to see Allah is obligatory on every man and woman, whether he or she sees Him through the eye of the heart or in a dream.

[103] (S. 2: 273 AYA).

220. Hazrat Mahdi[AS] has said, "*Iman* (Faith) is the *zath* (nature, essence) of Allah. Allah has sent me to explain the commandments pertaining to *Vilayat* (Sainthood) which are related to Mahdi-e-Mauood[AS]."

221. Imam Mahdi[AS] has said, "Prophet Adam[AS] sowed wheat. Prophet Nuh[AS] [Noah] irrigated the field. Prophet Ibrahim[AS] weeded it. Prophet Moosa[AS] harvested the field. Prophet Esa[AS] threshed the wheat. Prophet Muhammad[SLM] pulverized it and baked the bread. He ate it and preserved it for Imam Mahdi[AS]. It reached the followers through Mahdi[AS]."

222. Hazrat Miyan Syed Khundmir[RZ] has often related the parable that at the time of his demise Imam Mahdi[AS] was resting his head on the lap of Miyan Syed Amin Muhammad[RZ]. Presently, Bandagi Miyan Syed Khundmir[RZ] arrived. The Imam[AS] asked, "Who is it?" "Syed Khundmir," said Bandagi Miyan[RZ]. The Imam[AS] said, "Come nearer." Miyan Khundmir[RZ] explains, "When I went near him, the Imam[AS] placed his head on my lap and started reciting the Quranic Verse, '*Say thou (O Muhammad!), This is My Way: I do invite unto Allah—on evidence clear as the seeing with one's eyes, -- I and whoever follows me.'*[104] Then the Imam[AS] said something in Gojri. He again said, 'Syed Khundmir! You may not understand me properly. I am rather tongue-tied. This servant cannot talk properly.' Then the Imam[AS] recited the Quranic Verse, '*Glory be to Allah! We are not of the idolaters*.'" [105] Miyan Syed Khundmir[RZ] has said, "Many of the faithful (*muminin*) are *mushrik* (polytheists)."

223. Imam Mahdi[as] has explained by the command of Allah that the Quranic Verse, "*Then We have given the Book* (Quran) *for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in*

[104] (S. 12:108 AYA).
[105] (S. 12: 108).

good deeds; that is the highest grace."[106] was in favour of the group of Mahdi[AS]. The Imam[AS] explained (*tafsir*) that some people were *zaalimullinafsih* (who wrong their own souls) who were *malakuti* (angelic) but there were some traces of *nasut* (human nature) in them. And some were *minhum-muqtasid* (who followed a middle course): they were *jabruti* (who were in the sphere of Omnipotence) but in them there were traces of *malakut* (world of angels). And some are *saabiqum-bil-khayraati* (who were foremost in good deeds). They were *lahuti* (divine). Among these ranks, legacy (*wirasa*) and choice (*barguzidagi*) are of great superiority granted by Allah.

The Imam[AS] also explained it in another manner: *zaalimullinafsih* is he who has tasted *fana* (perishing) and *muqtasid* is he who is half-perished (*neem-fana*). *Sabiq-bil-khayrat* are *Lahuti.* In these three categories, one has achieved Knowledge of Certainty, the next has achieved Certainty at Sight and the remaining one has achieved the Truth of Certainty. They are *malakuti, jabaruti* and *lahuti.*

Hence, O brothers! You should think over whether you are outside the parameters of these three ranks of a *mumin* – that is, *malakuti, jabaruti and lahuti.* If you are, then understand that you are *nasuti;* and this is the station of *kafirs* (infidels). [May Allah protect us from the mischief of our *nafs* (lust). – Hazrat Abu Sayeed[RA].]

The person who has not achieved any of these three stations, who does not even try to achieve them and does not grieve at this deprivation, verily he does not belong to the group of Imam Mahdi[AS]. He would be deemed to belong to the group, which claims and belies. [O Allah! Give us (the guidance to) affirm and confirm Imam Mahdi-al-Mauood[AS] as it is the right of his affirmation and confirmation, and keep us alive in the group of Mahdi[AS] and make us die in the group of Mahdi[AS] and resurrect us in the group of Mahdi[AS] on the Day of Resurrection. – Hazrat Abu Sayeed[RA].]

[106] (S. 35: 32 AYA).

224. Imam Mahdi[AS] is narrated to have said, "Allah Most High has sent this servant at a time when the meaning of religion (*deen*) had not survived among the people; if it had survived, it had remained among the *majzubs* (godly persons absorbed in divine meditation)."

225. The Imam[AS] has further said, "The manifest perfection (of a person) is useless if his *batin* (inside) is meaningless."

226. Imam Mahdi[AS] has also said, "Whatever can be explained is *Shariat* (Islamic Code of Law); *Haqiqat* (Divine Reality) cannot be explained."

227. Further the Imam[AS] has said, "This servant (of Allah) has been following in the footsteps of Prophet Muhammad[SLM] and perfectly emulates him in seeing (Allah) through the (physical) eyes and the eyes of the heart but the application (*itlaqiat*) of the physical eyes and the eyes of the heart has reached a stage where every hair (of the body) has become a mirror and an eye."

228. Imam Mahdi[AS] explained at a public meeting in Khorasan, "Allah commands me, 'O Syed Muhammad! Have you seen Allah Most High through your physical eyes?' I said, 'O Allah! Yes. I have seen (You).' Again Allah asked, 'Have you seen Allah Most High through the physical eyes and the eyes of the heart, that is, through every hair (of your body)?' Again I said, "Yes. O Allah! I have seen.'" The Imam[AS] also said, "Prophet Muhammad[SLM] is here in this congregation. Ask him. He is witness (to it)."

229. One day Bandagi Miyan Syed Khundmir[RZ] said, "These (the companions of the Prophet[SLM]) are the leaders (*sardar*) and companions of Muhammad[SLM]. Nobody equals them in the superiority of being in the company (of the Prophet[SLM]). Although the *aulia* (saints) were perfect or most perfect, they were not like the Seal of the Saints (*Khatam-al-Aulia*), because only two persons bore the burden of *amanat* (Divine Trust). One of them is Prophet Muhammad[SLM], and the other, Muhammad Mahdi[AS]."

230. Imam Mahdi[AS] recited a couplet. The first line he repeated many times. After that he rose up and removed the mat from under him. Then he lied down on the mud floor. Then he started reciting the second line of the couplet. In short, he has said nothing that he has not acted upon.

The **COUPLET** is this: *"Who can throw a glance on the rites of the saliks (seekers) other than you? / Who can go trampling (people) who are sleeping on the mud floor except you?"*

231. Allah has said in Quran: "*(Allah) Most Gracious! It is He Who has taught the Quran. He has created man: He has taught him speech* (bayaan) *(and Intelligence)."*[107] In respect of this Verse, Imam Mahdi[AS] has explained that the term, *Allamal-Quran,* purports to represent Prophet Muhammad[SLM] who was assigned explaining (*bayaan*) the manifestations of Quran relating to Prophethood. And Imam Mahdi[AS] has explained *Al-Quran*, which relates to Sainthood (*Vilayat*).

232. Allah says in Quran, "*Nay more, it is for Us to explain it (and make it clear):"*[108] This Verse purports to represent Imam Mahdi[AS]. In other words, Allah has held out the promise to Prophet Muhammad[SLM], "(O Prophet!) Do not grieve. The will and purport of the commandments of Quran, which are related to Beneficence (*Ihsan*), will not fail. In the last era, which is the time between revelations (*fatar-e-wahi*), Imam Mahdi[AS] will explain the meanings and commandments of the Quran, related to the hearts (and minds). And the group of the Imam[AS] will act according to them." In other words, the Imam[AS] has explained (*bayaan*) both the esoteric and the exoteric meaning of Quran by the permission and commands of Allah. This is the belief and faith of the entire group of the Imam[AS]. O Allah! Keep us steadfast in following your religion and be in obedience to You through the grace and honour of Prophet[SLM] and his spotlessly clean progeny.

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[107] (S. 55: 1-4 AYA)
[108] (S. 75: 19 AYA).

233. Further, the Imam[AS] has said *Ghurbat-e-duwam* [second migration] in *Hadis* means the era of Imam Mahdi[AS].

234. Imam Mahdi[AS] quoted the Quranic Verse, "*Say thou... And this Quran has been Revealed to me that I may thereby warn you and whomsoever it may reach…*"[109] In this Verse, the Imam[AS] said, the term, *mam-balagh*, purports to represent Mahdi. Further, it is well known in the Mahdavia community about many Quranic Verses also: for instance, "*He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest, Along with others of them who have not yet joined them…*"[110] that in these Verses, the term, *aakhariin* (others of them who have not yet joined them) purports to represent the group of Imam Mahdi[AS].

235. After the death of Bandagi Miran Syed Mahmood[RZ], a large number of the respected migrant-companions (of Imam Mahdi[AS]) were present. Some seekers of Allah from the *daira* too were there. After the Z*uhr* prayers, Hazrat Bandagi Miyan Syed Khundmir[RZ] turned his attention towards them and requested them to explain (*bayaan*) the Quran. The migrant-companions in turn turned their attention towards Miyan Khundmir[RZ] and requested him to explain the Quran. All were sitting quiet for some time. Nobody started the explanation. They dispersed and went away to their rooms. This was repeated after the '*Asr* prayers. Nobody explained. They were looking at each other. After a long contemplation (*muraqabah*), Hazrat Bandagi Miyan Syed Khundmir[RZ] opened his eyes and said, "I thought over what I should explain. At that moment, Prophet Muhammad[SLM] arrived, gave the Quran in the hands of this servant (of Allah) and ordered me to explain." After this, the Miyan[RZ] explained the Quran. Be it known that after the *Zuhr* prayers too, the migrant-companions had explained a section (*ruku'*) each of the

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[109] (S. 6: 19 AMD). Hazrat Abu Sayeed has translated the last part of this Verse, "whomsoever it may reach" as "he who is my follower (tabe')."

[110] (S. 62: 2 and 3 MMP).

Quran. When they sat to listen to the *bayaan* of Quran, (they were attentive) and kept all the ten fingers of their hands respectfully before them.

236. It is narrated that Imam Mahdi[AS] has said, "The person who has not acquired knowledge and gives a discourse (*bayaan*) on the Quran is dishonest. But he can recite whatever he has heard and recite it as a parable (*naql*).

237. It is narrated that Bandagi Miyan Nizam[RZ] requested Imam Mahdi[AS], "If permitted, this servant (of Allah) will never come out of *khilwat* (seclusion)." The Imam[AS] said, "Listen from somebody about religion (*deen*) or tell somebody about it."

238. Somebody is narrated to have asked Imam Mahdi[AS] for a piece of cloth from his garments or a worn-out footwear, which he would preserve as a benediction so that it would become a source of salvation in the grave. The Imam[AS] said, "Keeping a piece of my cloth or footwear as a benediction cannot bring salvation in the grave. Do (good) deeds. Even if a non-performer wears the skin of this servant (of Allah). He will never escape the retribution, unless he acts in accordance with the teachings of this servant."

239. Imam Mahdi[AS] is narrated to have said, "There will be *mumin*, *kafir and munafiq* (faithful people, infidels and hypocrites) in this servant's *daira* as there were in the *daira* of Prophet Muhammad[SLM]. But Allah will not cause their [the *kafirs'* and the *munafiqs'*] death in the *daira.*"

240. Once the Imam[AS] said, "Two factors will help strengthen the religion of Allah: they are unity among the brothers and sacrifice of what is available (*isar-al-maujood*). Two factors will defeat or weaken Allah's religion: they are disunity and miserliness."

241. Imam Mahdi[AS] has said, "Allah's worship will become easy if two brothers (of the religion) remain in one *hujra* and serve (or help) each other." This was implemented in the *dairas* of Miyan Syed Khundmir[RZ], Miyan Nizam[RZ] and Miyan Nemat[RZ]. They used

to help the handicapped in bringing water and firewood and washing clothes.

242. At the time of distress in the *daira*, Bandagi Miyan Syed Khundmir[RZ] used to put on a blanket (*kambal)* and sacrifice (distribute) everything in the house among the *fuqara* of the *daira. Siddiq-e-Vilayat* has thus emulated the *Siddiq-e-Nubuwat.*

243. Imam Mahdi[AS] has said, "A person, who has two sets of clothes will be a hypocrite, if he does not give one set to a brother of the religion who is without clothes."

244. It is narrated that if somebody were to commit a sin by his tongue, feet, eyes or ears in the *daira* of Hazrat Miran Syed Mahmood[RZ], he [the Miran[RZ]] would invite all the inmates of his *daira* to an assembly. The migrant-companions (of Imam Mahdi[AS]) who were present in his *daira* too would be summoned. He would conduct an enquiry by examining reliable witnesses. After the enquiry was over, the Miran[RZ] would ask the migrant-companions as to what was the punishment for the sin under the *Shariat.* He would implement the decision of the migrant-companions. He would not give any judgment on his own without consulting them. This practice was prevalent in the *daira* of the Miran[RZ], as also in all the *dairas* during the period (of this compiler, Miyan Abdur Rashid[RZ]).

245. THE ELEGY: The most noble, the progeny of Prophet Muhammad[SLM] and (his daughter) Batool (Bibi Fatima[RZ]), the follower of the Light of the Conscience of Imam Mahdi[as], Hazrat Bandagi Miyan Syed Khundmir[RZ] reached the shadow of the Truth (*Haq)*, that is, achieved martyrdom on Friday the 14th of Shawwal, 930 AH. The date of his martyrdom is evident from the word *zil*, that is, 930 AH.[111]

[111] Hazrat Abu Sayeed[RA] writes in a footnote: "We consulted other books to correct the poem that contains the chronogram. The *Tarikh-e-Sulaimani* says that Miyan Qazi Shah Taj had given a detailed account of the events of the martyrdom of Bandagi Miyan Syed Khundmir[RZ] with a list of the names of his fellow martyrs in his book, *Al-kitab-al Husaini.* The same book also contains the elegy in which the chronogram of the date of the martyrdom of Bandagi Miyan[RZ] occurs.

About Qazi Shah Taj, Hazrat Abu Sayeed quotes the *Tarikh-e-Sulaimani* as saying*:* "Know O friend! It is not clear whether the author of the elegy is the same Qazi Shah Taj who had come, on behalf of Ain-al-Mulk, to Bandagi Miyan Syed Khundmir[RZ], and was holding the reins of the horse of Ain-al-Mulk during the battle. If it is the same person, one wonders, how with all the devotion to Bandagi Miyan[RZ], he exchanged this great bounty to join the forces of the army of the disavowers. If it is said that he had to be true to his salt (by serving the king) even then, it is strange that while the theory of being true to one's salt can be adhered to in many other cases, it is not valid on this occasion, when *kufr* (infidelity) is overcoming Islam. In such circumstances, supporting *kufr* is not allowed."

This also shows that the events of the battle in which Bandagi Miyan[RZ] was martyred, were recorded at the very moment. The elegy and the chronogram too were recorded at the same time. Bandagi Miyan Syed Yusuf[RZ], father of Bandagi Miyan Syed Qasim Mujtahid-e-Giroh[RA], too has attributed this elegy and chronogram to Miyan Qazi Shah Taj in his book, *Matla'-al-Vilayat. – Hazrat Abu Sayeed[RA].*

246. It is narrated that when the news of Miyan Shaikh Kabir[RZ] being on his way to Khorasan with a large group of followers[112] arrived, Imam Mahdi[AS] was very happy and began to ask about the progress of the caravan. The companions told him that they had come very near. The Imam[AS] came out of his room many a time and asked how far they were. Inside the house Hazrat Bibi Buwan[RZ] asked the Imam[AS], "Why are you so happy?" The Imam[AS] said, "Why should I not be happy now that my son with the attributes of a son is coming? One of the reasons of happiness is that there are some people in the group in whose company a large number of people will become *Mahdis* (the rightly guided ones)." The Bibi[RZ] asked, "Tell us who they are so that we too may respect them." The Imam[AS] said, "They are Miran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ]."

[112] Hazrat Abu Sayeed[RA] writes: "Hazrat Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ] were coming with Hazrat Shaikh Kabir[rz]. This parable is about the glad tidings of the arrival of the two Syeds[RZ]."

247. All the migrant-companions met in a congregation one day. The subject under discussion was the superiority (*fazilat*) of the two young men. One of the people in the congregation said that the particularity of the two young men was known but we do not know who they are. After this, Hazrat Miyan Syed Khundmir[RZ] said that he had heard that Bibi Buwan[RZ] had asked Imam Mahdi[AS] and he had told her the names of the two young men. The Miyan[RZ] said, “All of you also come with us. We will ask the Bibi[RZ].” All the migrant-companions went to the Bibi[RZ]. Miyan Syed Khundmir[RZ] said, “Allah Most High is present. [You may think that] Hazrat Mahdi[AS] too is present. Please tell us what you have heard from Imam Mahdi[AS]. Who are the two young men, whose names the Imam[AS] has told you?” Hazrat Bibi Buwan[RZ] said, “Imam Mahdi[AS] was delivering his sermon propagating the Mahdavi faith. The Imam[AS] quoted Allah as saying, ‘O Syed Muhammad! Two Syed young men get (*faiz*—bounty) directly from Us. This is a reward and benevolence on you that such people are with you. Even if you had not been born (*mab’oos*), these two young men would have been of the same rank.’” The Bibi[RZ] further said, “When I heard this, I asked, ‘Miranjeo! Who are these two young men?’ The Imam[AS] said, ‘You remain in your work. Allah Most High will reveal it.’ Again I said, ‘Miranjeo! I am asking this because I want to give the same respect to them as I give you.’ In reply, the Imam[AS] said, ‘The two young men are Miran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ].’”

248. It is narrated that some of the migrant-companions told Miran Syed Mahmood[RZ] that Miyan Syed Khundmir[RZ] assumed superiority over all other companions. This was during the period of Bandagi Miyan[RZ]. Miran Syed Mahmood[RZ] said, “This servant had his own *fazl* (superiority). Whoever wants can take it.” Later, Miyan Syed Khundmir[RZ] heard about this incident. He said, “This servant has never assumed any superiority over the companions, because the Imam[AS] had always taught us the lesson of *nesti* (non-existence) and *fana* (perishing). Assuming superiority is the attribute of *hasti* (existence).”

249. It is narrated that some of the migrant-companions raised the question as to when Imam Mahdi[AS] had declared the particularization (*takhsis*) of the two young men. The reply was given, “At the time of *‘Asr.*” Miran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ] were standing side by side for saying their prayers. While Miyan Syed Khundmir[RZ] was saying his prayers, Allah Most High informed him, “*But the transgressors changed the word from that which had been given them…*”[113] After the prayers were over, Miyan Syed Khundmir[RZ] told Miran Syed Mahmood[RZ], in whispers, that he was informed like that. In a loud voice, the Miran[RZ] said, “*Aamanna-o-Saddaqna.*” Miyan Syed Khundmir[RZ] recited a couplet, which means: “*Allah chooses only those who do not see themselves in the path to Allah.*” And then he went into his room.

Then again, Imam Mahdi[AS] was angrily informed, “Why do you conceal the truth (*Haq*)?” The Imam[AS] said, “O Allah! There should be some argument (*hujjat)* (or a miracle –*I’jaz*).” Then, the Imam[AS] came to know (from Allah), “Our practice has continued like this, “*Who is an enemy to Allah, and His angels, and His messengers, and Gabriel and Michael! Then lo! Allah (Himself) is an enemy to the disbelievers.*” Immediately afterwards, the Imam[AS] gave glad tidings in favour of all the companions. But the particularity of the two young men is the same as that of Gabriel[AS] and Michael[AS].

250. Once Imam Mahdi[AS] got hold of the hand of Miyan Syed Khundmir[RZ] and took him into the *hujra*. And he placed all the five fingers of his hand on his own breast and said, “Syed Khundmir! For the last three months, command is coming from Allah that whatever is being revealed to this heart is also getting manifested in your breast.” After that, he placed the same five fingers of his hand

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[113] (S. 2: 59 AYA). MMP adds in a footnote, “According to a tradition of the Prophet[SLM], *Hittatun* is a word implying submission to Allah and repentance. The evil-doers (transgressors) changed it for a word of rebellion, that is, they were disobedient.

on the breast of Miyan Khundmir[RZ] thrice and said, "It manifests here."

251. It is narrated that Bandagi Miyan Yusuf[RZ] went into a divine ecstasy (*jazbah*) and all the companions took and drank his sanctified leftover [*Paskhurda*] water. Miran Syed Mahmood[RZ] came out of the house and saw all this. He lamented very much. Imam Mahdi[AS] was informed of this. The Imam[AS] came to the Miran[RZ] and asked him, "Why are you doing this?" The Miran[RZ] told the Imam[AS], "Miranji! There are three relationships with you: as a father, as a teacher and as a preceptor. (Despite this) anything like the condition that has come to Miyan Yusuf[RZ] has not come to me." The Imam[AS] said, "What is this that you desire. He has achieved the manifestation (*tajalli)* of the soul. Your condition is much better than his. You try to desire the condition of your father." The Miran[RZ] said, "Allah Most High may grant me the *sadaqa* (charity) of the *Khundkar* (Your Eminence)." The Imam[AS] said, "Syed Mahmood! You should not become a *sadaqa-khwar* (one who takes and eats charity). Be a man. What is this that you desire the condition of Miyan Yusuf[RZ]? See the condition of Miyan Syed Khundmir[RZ]. He gets manifestations galore. But there is no change of expression on his face."

252. Imam Mahdi[AS] told Miran Syed Mahmood[RZ], "Bhai[114] Syed Mahmood! While going to *Jama Masjid*, do not walk shoulder to shoulder with me. Either go ahead of me or come behind me. (God is jealous in point of honour.)"

253. The Imam[AS] said, "Bhai Syed Mahmood! You have the stroll (*sair*) in Prophet-hood (*nubuwat*) and Syed Khundmir has the stroll in Sainthood (*Vilayat*)."

254. Imam Mahdi[AS] has said, "The two young men who are sitting to the right and to the left, (Allah says in respect of them

[114] *Bhai* means brother. The Imam[AS] used to address his son Miran Syed Mahmood[RZ] as *Bhai.*

that), are being brought up directly (without a medium) from Our Court."

255. After the death of Miran Syed Mahmood[RZ], a large number of the migrant-companions of Imam Mahdi[AS] assembled one day. Bandagi Miyan Syed Khundmir[RZ] took a pebble in his hand and said, "Imam Mahdi[AS] has called this a gem. What do you say?" After this, Miyan Syed Salamullah[RZ] picked up a straw and said, "Imam Mahdi[AS] has called this a *shah* (king). What do you say?" Bandagi Miyan Shah Nizam[RZ] and other migrant-companions said, "That pebble is gem and that straw is king." After this, Miyan Nemat[RZ] asked Miyan Dilawar[RZ], "What do you say?" Miyan Dilawar[RZ] said, "This servant is the most humble (among you). What is the credence of his word?" He stood up. Malik Bakhkhan[RZ] was sitting behind Miyan Dilawar[RZ]. He pulled the garment of Miyan Dilawar[RZ] and made him sit down. Again Miyan Nemat[RZ] said, "Whatever the truth, please tell us." Miyan Dilawar[RZ] again said, "What is the credence of my word?" He stood up again and Miyan Bakhkhan[RZ] made him sit down again by pulling his garment. Miyan Nemat[RZ] again said, "Why do you not say what you have learnt from Imam Mahdi[AS]?" Then Miyan Dilawar[RZ] said, "Prophet Muhammad[SLM] had the glory of the revelation of the Quran and Muhammad Mahdi[AS] had the glory of the explanation (*bayan*) of Quran. Even now, the person, who is endowed with the *bayan* of Quran by Allah Most High, will have superiority over all the present migrant-companions. Hence, see if there is anyone who is endowed with the *bayan* of Quran like Bandagi Miyan Syed Khundmir[RZ]? There is no discussion (on this matter). This argument is enough about the superiority of Miyan Syed Khundmir[RZ]. The companions who have the attributes of Hazrat Omar[RZ] and Hazrat Osman[RZ] should swear allegiance." The congregation dispersed. When Miyan Syed Khundmir[RZ] reached the door of his house, Hazrat Miyan Nizam[RZ] hurriedly came and swore allegiance and said, "Miyan Syed Khundmir[RZ]! Treat this servant (*banda*) among the brothers of your *daira*." Hazrat Miyan Nemat[RZ] told the brothers of his *daira*, "There is no need for you to remain with me, because

Miyan Dilawar[RZ] has announced the superiority of Miyan Syed Khundmir[RZ]. One should join the company of the person who is *sahib-e-fazilat* (superior). This servant too will join his company if Allah informs his superiority to this *banda*." After this, Miyan Dilawar[RZ] told Miyan Nemat[RZ], "Why do you feel sorry? Imam Mahdi[AS] has treated you too among the *aakhireen* (the Lasts). That is why other migrant-companions too have sworn fealty to Miyan Syed Khundmir[RZ]."

256. Hazrat Miyan Syed Khundmir[RZ] has often stated that Imam Mahdi[AS] used to come to his room on several occasions and tell him, "Today this command of Allah has arrived in your favour." Miyan[RZ] said he used to reply, "Miranji! This servant is nothing." Hazrat Mahdi[AS] would say, "What does this *banda* know. The command comes like that."

257. During the life of Imam Mahdi[AS], Miyan Syed Khundmir[RZ] saw in a reverie (*mu'amala*) that Imam Mahdi[AS] had died. The companions had given a funeral bath and the *janaza* (bier) was readied for burial. Then the companions tried to lift the bier but none could. A thought occurred to the Miyan[RZ] that he would lift the bier if the companions asked him to lift it. After this, all the companions asked him to lift it. Lifting the bier with ease, the Miyan[RZ] went a few steps but then he saw that the Imam[AS] was sitting on the bier and instead of the hands of the Imam[AS] his own hands were placed on his breast and the Imam[AS] had disappeared in the *zath* (nature, essence) of Miyan Khundmir[RZ]. Later, he told the Imam[AS] all the details of the reverie. The Imam[AS] said, "Yes. It is as you have seen. That is the burden of the sainthood of Prophet Muhammad[SLM]. None other than you can lift it. Your *fana* (perishing) is in the *zath* of this *banda*. This servant and you have (become) one. There is no difference."

258. Imam Mahdi[AS] was delivering a sermon on the superiority of the sainthood of Prophet Muhammad[SLM]. During the sermon he said that Allah was commanding, "O Syed Muhammad! Where the *Vilayat* (sainthood) terminates, there would be a large number of

vice-regent Prophets. Some will have a stroll in Prophet Ibrahim[AS], some will have a stroll in Prophet Moosa[AS] and some will have a stroll in Prophet Esa[AS]." Bandagi Miyan Syed Khundmir[RZ] asked, "Will anybody have a stroll in Prophet Muhammad[SLM] and Imam Mahdi[AS]?" The Imam[AS] said, "Yes. Miran Syed Mahmood will have the stroll in Prophet Mustafa (Muhammad[SLM]) and you will have a stroll in the *zath* of this servant."

259. One day during the life of Imam Mahdi[AS], Miyan Syed Khundmir[RZ] saw in a reverie that the Imam[AS] had died and some people were opposing him (Miyan[RZ]). Later, the Miyan[RZ] told the Imam[AS] the details of the reverie. The Imam[AS] said, "What you have seen will come to happen. Irreligiousness (*be-dini*) will be proved against you. Remain steadfast. The truth is on your side. They will return (*ruju'*) to you."

260. Imam Mahdi[AS] one day confirmedly told two companions,[115] "You have stroll in Prophet Ibrahim[AS] and you will reach greater ranks if you live longer." One of them died the third day and the other on the ninth day.

261. One day the eyes of Miyan Syed Khundmir[RZ] were flooded with tears and he was wailing. He said, "Allah Most High lets me know, 'O Syed Khundmir! You have accomplished (your obligation of lifting) the burden, but there is some wisdom (*hikmat*) why We have kept you alive.'"

262. One day, after his acute stomach ache had subsided, Miyan Syed Khundmir[RZ] said, "Allah Most High lets me know, 'O Syed Khundmir! We have conferred robes (of honour) and eminences on you and all those people who are in your *daira*. Among the robes, one is that We have conferred perishing (*fana*) to your flesh, skin, bones and every hair (of your body).'" Then he told Bibi Khunza[RZ] to inform (the people in) the *daira* that "they should perform the two cycles of thanksgiving prayers (*dogana-e-shukrana*), because

[115] In *Insaf Nama*, the names of these two companions are given as Miyan Makhdum[RZ] and Miyan Azizullah[RZ]. – Hazrat Abu Sayeed[RA]

one of the eminences bestowed on you tonight is that all your sins have been forgiven and everyone has achieved the pleasure of Allah Most High." Then he called Malik Ilahdad[RZ] and informed him of what all had been granted by Allah Most High. Then he said, "Hazrat Esa[AS] has been shown in proximity."

263. Hazrat Miyan Syed Khundmir[RZ] one day asked Miran Syed Mahmood[RZ], "Give this servant space in your *daira* so that this servant can stay here with the inmates of his *daira*." The Miran[RZ] said, "Whatever Hazrat Mahdi[AS] has said in favour of this servant, he has said in favour of you also. There is no difference. Nor has Hazrat Mahdi[AS] made any difference. He has also said that the two of you (that is, you and I) are (like) real brothers. Now you do like this: set up your *daira* at so near a place that in times of need we get the news of each other in one day."

264. It is narrated that as the time of the demise of Hazrat Mahdi[AS] was nearing, the Imam[AS] performed the *witr* prayers after saying the Friday *namaz* at the Jama' Masjid. Some of the companions comprehended (the meaning of) this action and came to the conclusion that the Imam[AS] would not come to the *Jama' Masjid* anymore, because Prophet Muhammad[SLM] too had performed the *witr* prayers after saying the Friday *namaz* on the last Friday of his life (Whatever the companions had comprehended did happen.) The Imam[AS] did not come to the *Jama' Masjid* any more.

265. It is narrated that in Khorasan, the people, who debated on the basis of the traditions of Prophet Muhammad[SLM], would tell Imam Mahdi[AS], "Miranji! The signs of Imam Mahdi[AS] described in the traditions are not found in your eminence (*Khundkar*)." The Imam[AS] said, "There is great disagreement between the Traditions and it is difficult to separate *sahih* (correct) from *saqim* (incorrect). Only the tradition, which is in conformity with the Book of Allah (Quran) and the state of this servant (*banda*), is correct, as Prophet Muhammad[SLM] has said, "There would be an abundance of Traditions after me. Compare them with the Book of Allah Most

High (Quran). Accept them, if they are in conformity: otherwise, give them up."

266. Hazrat Mahdi[AS] is narrated to have once said, "It appears that there is no place or residence for Mahdi and his group."

267. Further, Hazrat Mahdi[AS] is narrated to have said that he was hearing the unknown voice telling him, "You are the *Mahdi-e-Mauood Aakhir-uz-Zaman* (The promised Mahdi of the Last Era)." But he kept it a secret. He did not reveal it to anybody. He announced it when the unknown voice became angry.

268. One day, Imam Mahdi[AS] is narrated to have said, "A journey appears to be imminent. His companions started preparations of the journey. They bought animals for riding and other necessary things. Some days later, the Imam[AS] said, "The purport of the order is subliminal journey."

269. Bandagi Miyan Shah Nemat[RZ] saw in a reverie that Sultan Muzaffar and his wife Bibi Rani[116] had paid fealty to him. He told the details of the reverie to Bandagi Miyan Syed Khundmir[RZ] and said that he would go to Chapanir if the latter approved it. Bandagi Miyan[RZ] told him, "It does not mean what you have thought. Nor would it happen that way. Sultan Muzaffar purports to be your *nafs* (lust) and the Rani purports to be your desire and ambition." Miyan Nemat[RZ] did not accept this interpretation of his reverie. He went to Chapanir. (But his own explanation of his reverie did not come true.) That is well known.

270. Further it is narrated that there was a rumour among the indigents of the *daira* that there would be a conquest after the battle. But there was no annexation (*mulk-geeri*). Only *Qaataluu wa Qutiluu* (fought and fallen) was performed.

271. One day Bandagi Miyan Nemat[RZ] saw in a reverie that Allah Most High commanded, "We have granted *tawakkul* (Trust in God) to you. But you will not achieve perfection." He told the

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[116] King and Queen of Gujarat.

details of the reverie to Bandagi Miyan Dilawar[RZ] who said, "Prophet Muhammad[SLM] and Imam Mahdi[AS] alone are perfect *mutawakkilin* (those who trust in God). From this point of view, you will not achieve perfection in trust in God."

272. Imam Mahdi[AS] is narrated to have said; "There will be people who would establish religion after me as was done after Prophet Muhammad[SLM]." All the migrant-companions assembled in an *ijma'* (congregation) and decided that this command of the Imam[AS] related to immanence (*batin*), and not the manifest (*zahir*), that is, conquest and ruling.

273. The ulema said, "Mahdi will be the king." Imam Mahdi[AS] said, "Yes. But he will not be the one who causes cleaning of horse dung in the stables."

274. An idolater is narrated to have asked for the *paskhurda* (sanctified leftover water) as his wife was in labour pains. Imam Mahdi[AS] gave the *paskhurda.* The woman drank it. But she died. The infidels tried to cremate her, as was their custom. But the corpse did not burn. The matter was reported to Imam Mahdi[AS]. He asked (the companions) to tell (the infidels) that the body would not burn and so they should bury it.

275. One day a dog saw a snake in the *daira*. It ran and picked up the snake in its mouth. The snake bit the dog's tongue. The dog came to the Imam[AS] with its hanging tongue. The Imam[AS] asked what had happened to the dog. The companions said, "The snake bit it." The Imam[AS] put his saliva on the tongue of the dog. The venom lost its effect.

276. Another day a snake bit a dog. The dog was in the throes of death. The Imam[AS] came near the dog out of compassion. He put some sanctified leftover water in the mouth of the dog. The dog was cured.

277. A possessed person was brought before Imam Mahdi[AS]. The Imam[AS] asked the *jinn* (a spirit, invisible being), "Who are you?" The possessed person said, "I am the king of *jinns.*" The Imam[AS] made him drink his sanctified leftover water. As the water passed through his throat, he gave out a shriek and demanded more sanctified leftover water. As the water entered some parts of his body, he converted to Islam. He became a complete Musalman after the sanctified water spreads in his whole body. He was given more sanctified leftover water. He recited the Islamic testification, *There is no god but God*, as he drank the water. The possessed man was cured.

278. It is narrated that if a person asked Imam Mahdi[AS] that he would give up manifest knowledge, if permitted, if he were a preacher (*wa'iz*), he would say he would give up his sermons, if he were an earner, he would say he would give up earning, or if he were a man of the world, he would say he would give up the world so that remembrance of Allah could be established, the Imam[AS] would tell such people, "Why do you give up? Try to perform remembrance (of Allah)." If somebody were to give up his preoccupation on his own and came to the Imam[AS], he would say, "You have shown manliness (*mardanagi*). You have done very well."

279. It is narrated that when the mother of the Imam[AS] was in the family way, she saw in a dream that the sun had come into her abdomen. She told her brother, Qaiyam-ul-Mulk, about the dream. Qaiyam-ul-Mulk told her, "The mother of the Seal of Prophethood[SLM] too had seen a similar dream. Probably, the Seal of Sainthood (*vilayat*) might emerge from your abdomen."

280. It is narrated that Shaikh Danial[RZ] was a perfect man. He used to meet Hazrat Khwaja Khizr[AS] every Friday. Miyan Syed Ahmad was the brother of Hazrat Miran Syed Muhammad[AS]. He used to remain in the company of Shaikh Danial[RZ]. He told Shaikh Danial[RZ] one day, "It is not fair that you meet Khwaja Khizr[AS] and I should be sitting aloof. Fulfill the right of company. Introduce us too to the Khwaja[AS]." Then the Shaikh[RZ] sought the permission of the Khwaja[AS]. Hazrat Khwaja[AS] said, "Tell Syed Ahmad to bring his younger brother, whose name is Syed Muhammad, so that I can

hand over the things Prophet Muhammad[SLM] has given me to keep in trust and give it to him (Syed Muhammad)." On Friday, after the Friday prayers, the Shaikh[RZ] went to the Khwaja[AS] with both the Syeds. The Khwaja[AS] took Miran Syed Muhammad[AS] in his lap and made him sit on his knee. Then, he said, "Your great grandfather, Hazrat Muhammad[SLM] has sent something in trust to be handed over to you. Take it." Miran Syed Muhammad[AS] said, "It is good." The Khwaja[AS] explained the remembrance of Allah with *pas-e-anfas* (synchronizing the remembrance of Allah with the inhaling and exhaling of the breath). He explained other divine secrets also. After all this, the Khwaja[AS] asked thrice, "Have you received the thing your great grandfather had sent through me?" Miran Syed Muhammad[AS] said, "Yes. I have received it." Then the Khwaja[AS] told the Imam[AS], "Instruct everybody in *zikr* on behalf of your great grandfather and start being a preceptor (*murshidi kijiyey*)."

281. It is narrated that Hazrat Mahdi[AS] migrated after puberty [*bulugh*] and reached a place. A *faqir* was staying there. He came, met the Imam[AS] and said, "My place is three hundred *manzil*[117] away from here. I was busy in my work there. By chance, an extremely indescribably good smell came. An unknown Voice too was heard, The *zath* of Mahdi has appeared at such and such a place. After reaching the rank of Mahdi, he has started his migration in the path of Allah. Go and swear fealty to him on his hand. The time has come that you are the Mahdi-e-Mauood *Aakhir-az-zaman.* I swear fealty (*bai'at*) to you on your hand, so that I remain in the group of Mahdi on the Day of Resurrection."

282. During the days of migration, (the group of Imam Mahdi[AS]) reached the gate of a city. A constable was sitting there. He said, "You are traders. First, pay the taxes and then proceed." They stopped there for some time. Soon Imam Mahdi[AS] also reached the gate. The companions told the Imam[AS] that this person said like this. The Imam[AS] asked them to bring the person. He was brought. The Imam[AS] said, "We have not brought betel nuts, nor have we

[117] A *manzil* is a day's journey on foot, about 20 miles or 32 kilometers.

brought the roots and saplings of the mountain. We have brought the Love (*'ishq*) for our beloved (God). We do not have any worldly belongings." Hearing this, the constable became mad and started dancing. He was following the group, chanting, "*wan kahan ka laaka.*" He continued following the group for some distance. Imam Mahdi[AS] said, "What is this madness. Be in your senses." The constable stopped there.

283. One day a tooth of Imam Mahdi[AS] fell on the ground. The Imam's wife, Bibi Ilahdati[RZ] respectfully picked it up to preserve it. Her brother, Miyan Salamullah[RZ] insisted, "Give it to me so that I preserve it as a benediction. The dialogue went on for some time. Then the Imam[AS] said, "Do not quarrel. That is Allah's luminosity (*nur*). Luminosity will not remain separated from luminosity." After this Bibi Ilahdati[RZ] covered the fallen tooth in a piece of cloth, preserved it in a box and locked it. Some days later, she opened the box and found the tooth missing.

284. It is narrated[118] that in the town of Mando a large quantity of charity was received. It was so large that the Imam[AS] was distributing it with both his hands. Many people swore fealty to the Imam[AS] on that day. Everybody, who came, asked for a share. Nobody was deprived of it. A *daffali* (tambourine player) came and asked for a share. All that had remained was a rosary of pearls. The Imam[AS] asked to fetch it. Hazrat Miyan Syed Salamullah[RZ] said, "Hazrat Miranji! The pearls of the rosary are very costly." The Imam[AS] said, "Yes. They are costly. But Allah says, *'Say thou, (O Prophet) trifling is the enjoyment*[119] *of this world…*'[120] When Allah

[118] This parable is not found in some of the manuscripts examined, according to Hazrat Abu Sayeed[RA].

[119] *Mata'* in this Verse has invariably been translated as *enjoyment* by the translators like AMD, AYA, MMP and SAL. Quran, however, elaborates: "*Fair-seeming to mankind is made the love of pleasurable things from women and offspring and treasures hoarded of gold and silver and horses branded and cattle and tilth. All that is the enjoyment of the life of this world…*" – (S, 3: 14 AMD).

[120] (S. 4: 77 AMD)

Most High has called it *mat'-e-qalil*, these pearls too are trifling or of little value." Hazrat Miyan Salamullah[RZ] brought the rosary and handed it over to the Imam[AS]. After this, the Imam[AS] and his group went near the water tank for the prayers. Innumerable people followed the Imam[AS]. On that day, some of the companions and we realized that the Imam[AS] was taller than every-body. We stood to his right and to his left but we found that the head of the Imam[AS] was taller than the others.

285. The sign of Imam Mahdi[AS] is that he should be taller than everyone and, when he stands up, his hands should reach his thigh.

286. It is narrated that Miran Syed Mahmood[RZ] did not explain Quran for three days on coming across the Quranic Verse, "*O ye who believe! Why profess ye that which ye practise not?*"[121] Then the Miran[RZ] said, "Word should conform to the practise."

287. It is narrated that some robbers intended to rob on the way. The companions saw them and asked the Imam[AS] what to do. The Imam[AS] said, "Engage yourself in the remembrance of Allah." He dismounted from his horse. He had his sword and shield in his hands and started marching ahead of his companions. When the Imam[AS] glanced at the gang of robbers, they ran away. The companions went ahead in safety. The robbers accosted one of the *fuqara* of the *daira* who was bringing up the rear of the group and asked him, "Whose army is this that has passed with so many elephants, horses and ammunition?" The *faqir* said, "It is the army of Hazrat Mahdi[AS]." Then they released the *faqir*. Later, when the companions asked the Imam[AS] about it, he angrily said, "Remain in remembrance of Allah. There is no magnanimity in this. The servants of Allah should remain in the desire for Allah."

288. A drunkard, who was proud and wealthy evildoer, belligerently came near Imam Mahdi[AS] (at the time of the explanation sermon of the Quran). Some of the companions obstructed him. But he was heedless. He sat down near the Imam[AS].

[121] (S. 61: 2 SAL)

His intention was to listen to the Imam's explication of the Quranic Verses dealing with the prohibition of drinking. When he returned, the companions told the Imam[AS] that he had come with a bottle of wine. They said, "He would have given up drinking if you had asked him to." The Imam[AS] said, "Allah has sent me to propagate the religion and not prohibit anybody directly addressing him. Prohibiting a person, who does not heed to the explications of the Quran, directly will be useless." This was conveyed to the drunkard. He said, "I will give up drinking if the Hazrat Imam[AS] prohibits me." Later, he came again in the same condition. He opened the liquor bottle. What he found in the bottle was a dead and decomposed rat mixed with the liquor. He did not give up drinking even after this. He came in the same condition on another occasion. He tried to open the bottle, which broke into pieces, and the liquor was spilled. He did not give up drinking even then. The companions told the drunkard, "Be warned. Heed to what the Imam[AS] is saying, though not in so many words." The drunkard said, "I will give up if the Imam[AS] tells me specifically." On another occasion, he came with wine and relish (*chashni*), and drank. He suffered a stomachache. It was so severe that he was in the throes of death. In the same condition, he came to the Imam[AS] and said, "O Syed! Why did you disgrace me so much?" The Imam[AS] said, "O brother! One should not be so belligerent to the carefree Godly audience." The Imam[AS] gave him the sanctified leftover water and made him drink it. He was cured. He repented and was initiated. He remained in the company of the Imam[AS] after that.

289. A person with a pleasant disposition clad in a holy person's (*mashayakhana*) cloak came one day and said, "Inform the Syed that I have come." The companions said, "Be patient! He will come presently." Meanwhile, Imam Mahdi[AS] came out. The visitor said, "Vision of Allah is not possible in the world." The Imam[AS] said, "Is there a promise that there will be Vision of Allah in the paradise after death for the believer (*mumin*), or not?" "Yes," he said. The Imam[AS] said, "Is there a *hadis*, which says, '*Verily, there is an Allah's Paradise wherein there are no houris (*Virgins of Paradise)

*or palaces but there will be manifestation (*tajalli) *of the Lord in a condition in which he (the person) would be laughing,*' or not?" The visitor said, "Yes." He lost his composure on seeing the face of the Imam[AS] at this juncture. He could not say anything more and went away.

290. It is narrated that on his way to *Ka'aba,* Imam Mahdi[AS] was sailing in a ship. There was a storm and a sheikh, who was on the deck, could not control himself and started saying things. Meanwhile, Imam Mahdi[AS] too came on the deck. The sheikh intended to discuss the question of the Vision of Allah. Without any question being asked, the Imam[AS] said, "*Ruet Allahi lehazal 'ain waqe'ah…*" and placed his two fingers on his two eyes. Somebody told the sheikh, "You were making a fuss in the absence of the Imam[AS]. Why do you not speak now?" Overawed by the presence of the Imam[AS], he was embarrassed and blurted, "The ulema say that the Vision of Allah is not permitted in the world." The Imam[AS] said, "Is there a *hadis* of Prophet Muhammad[SLM] or not, which says, '*Die before you die*.'" Then again the Imam[AS] said, "Is there a promise of the Vision of Allah in the Paradise or not?" The sheikh said, "Yes." The Imam[AS] said, "Is this *hadis* of the Prophet[SLM] well known or not, which says, '*Verily, there is an Allah's Paradise which has neither the houris nor palaces, but there will be the manifestation of the Lord in a condition in which he (the person) would be laughing*.'" Again the sheikh said, "Yes." Then he saw that the face of the Imam[AS] had changed. He could not say anything and went away. Subsequently, the Imam[AS] said, "We have been sent (*mab'oos)* only for the Vision of Allah; otherwise, what was the need of our being sent?"

291. It is narrated that a young man giving up his home joined the group of Imam Mahdi[AS] at some place. His father was not home. The young man's mother got a letter written and sent it to his father that such an incident had occurred there and if he did not return immediately and cause the return of the son, she would run away from the house. The father returned immediately and started abusing that the Syed was assembling the children and wanted to

sell them in another country, *Na'uz Billah…*Then he came to the congregation of the Imam[AS]. He found the Imam[AS] delivering his sermon propagating the religion. Listening to the sermon and being impressed by the loftiness and dignified bearing of the Imam[AS], he became a devotee. Meanwhile, somebody brought sweets. The Imam[AS] ordered that it should be distributed as *Sawiyat*. The Imam[AS] kept his share on his knee. Another person too offered sweets. Again the Imam[AS] ordered them to be distributed. He took his share in his hand and said, "A believer should not hoard." He gave the share that was on his knee to somebody and kept the second share on his knee. When the young man's father saw this, he could not bear it and went into an ecstasy. He too joined the Imam's group. When the Imam[AS] mounted his horse, the young man ran to the Imam[AS]. His father too came near the Imam[AS]. The young man went to the other side of the Imam[AS]. This hide-and-seek game went on for some time. Then his father said, "Son! Why are you running away (from me)? (I am your father.) I am not a dog that has come to catch you. After seeing the face of the Hazrat[AS], I have changed. It is obvious. I will convey your mother's message to you. Your mother has said that she wanted to see your face at least once for comfort." The son said, "Please convey my message to my mother, that 'Your son has migrated in the path of Allah and joined the company of Imam Mahdi[AS] of the Last Era. You too come on the same path.'" The father did not go home to convey the son's message. He sent word through somebody. He went with the Imam[AS].

292. It is narrated that Hazrat Miyan Yusuf Suhait[RZ] was well known for his piety, knowledge and divine inspiration (*mukashifah*). A few days after paying fealty to Imam Mahdi[AS], he was divinely inspired that this *zath* was *Mahdi-e-Aakhir Zaman*. Then he compared the inspiration with his manifest learning. He did not find any difference in the *zath* of the Imam[AS]. But there was one point, which agitated his mind. That was, as there was a Seal of Prophet-hood on the back of Prophet Muhammad[SLM], there must also be a Seal of Sainthood on the back of Imam Mahdi[AS]. But he

dared not ask about it. One day Imam Mahdi[AS] took Hazrat Suhait[RZ] into his *hujra* (room), removed his garment from his back, and said, "See what you wanted to see." Hazrat Suhait[RZ] saw the Seal of Sainthood and kissed it, and affirmed and confirmed (*tasdiq*) of the Mahdi[AS] by word of mouth. A few days later, he recalled that a *majzub* (holy man in divine ecstasy) had said in his ecstasy, "The Imam *Aakhir-az-Zaman Mahdi Al-Mauood* is born today." Immediately, Hazrat Suhait[RZ] had noted down the date and kept it with him. He searched for the paper and told the Imam[AS] about it and asked about his age. The Imam[AS] said, "I do not know." Then he asked Hazrat Miyan Abu Bakr[RZ] about the age of the Imam[AS] and found his date of birth. He did not find any difference even of a day. Thanking Almighty Allah, he said, "Allah be praised for this condition."

293. Imam Mahdi[AS] was delivering his sermon on Quran one day. Among the audience, there was an *'alim* (scholar). He said, "This explication is not found in the books of *tafsir*." The Imam[AS] said, "Whether it is found or not in the books of *tafsir* (is immaterial). Is it in accordance with the Arabic grammar or not?" He said, "Yes. It is. But if it is found in the books of *tafsir*, it would be more convincing." The Imam[AS] asked, "What books of *tafsir* do you have in your house?" He recounted the names of some books. The Imam[AS] said, "Bring such and such a book. I will see." The scholar went to his house and looked in the particular book suggested by the Imam[AS]. He did not find the explication of the Imam[AS] in it. Despite that, he brought the book and placed it in front of the Imam[AS] opening it at the relevant place. The Imam[AS] placed his finger at the margin of the page, "See what is written here." The scholar saw it and found that it was exactly as the Imam[AS] had explicated. He was astonished. He placed his head on the feet of the Imam[AS]. He confirmed (*tasdiq*) Imam Mahdi[AS] and joined his group. Many people in that congregation also confirmed the Imam[AS] as Mahdi.

294. Imam Mahdi[AS] is narrated to have entered a country, which was *dar-ul-harab* (abode of war) with the group of his companions.

The bullock of one of the companions became ill. The Imam[AS] was informed saying that this was the abode of war and asking what should be done. The Imam[AS] turned his attention towards Allah. (A few moments later), he opened his eyes and said, "The command is coming to slaughter the animal. (Allah says): Even if the *kuffar*[122] were to attack, the miracle of Prophet Muhammad[SLM] is there that they would be overcome and that they would submit. They cannot be belligerent. We have made you the Seal of the Sainthood and We have given you the same miracle. The infidels will do one of the two things. But you should keep your face towards their troops. Then see what happens." Then the inmates of the *daira* slaughtered the bullock and placed the meat in front of the Imam[AS] and said, "We have forwarded this to you in the path of Allah." The Imam[AS] ordered the distribution of the meat as *Sawiyat* (equal share) among the inmates of the *daira*. The companions became busy in the distribution. Incidentally, an infidel was passing by that place. He saw a bullock had been slaughtered and raised an alarm. He complained to his king, "A thing that had never happened in this country has now happened in your reign." The king was young. The king's mother ordered the army to go into action. However, the Minister was wise. He cautioned, "Do not take hasty action. If the Muslims had a large army, they would not have done this without information. Probably the people who do not know have done this. I will go with some mounted soldiers and make enquiries. Maybe this news is wrong." Then he began asking the informer about the signs of the group. The informer said, "They are *faqiran*." Then the minister asked, "How many are they?" The informer said, "About seventy." The minister said, "What I thought appears to be correct. They are people who do not know." The minister came to the spot and saw that the *Sawiyat* was going on. He said, "O you ignorant people! What have you done?" The companions said, "We did it under orders from our *sardar* (leader)." The minister said, "Take me to your leader." Imam Mahdi[AS] was informed. The Imam[AS] came mounted on a horse. The minister and his men dismounted

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122 *Kuffar* is the plural of *kafir* (infidel).

from their horses on seeing the face of the Imam[AS]. They placed their heads on the feet of the Imam[AS], and said, "The country is yours and we are your slaves." The Imam[AS] delivered a sermon propagating the religion of Prophet Muhammad Mustafa[SLM]. When the Imam[AS] finished his sermon, the infidels said, "Our difficulty is solved today." The Imam[AS] asked, "What difficulty?" They said, "We had heard that long before today at the time of the advent of Islam two infidels were seen running away from one Muslim. But they have become so weak these days that both Muslims and infidels appear to be the same. Now, we have come to know that the early Muslims were as you appear to be." The Imam[AS] smiled and said, "You are right." Again the minister placed his head on the feet of the Imam[AS] and said, "Please stay here for some days." Then the Imam[AS] said, "Allah Most High has given us this country. We will not go away from this country without His command." The minister said, "We are your slaves. Do as you please." The minister returned and told the mother of the king, "You had invited catastrophe. You had (almost) destroyed your country with your own hands. They are God-worshipping devout people. We have never seen such people. As we have heard the stories of the people of the yore that a few believers (*muminin*) conquered countries, established Islam there and destroyed the temples of the idols. The non-believers used to become their subjects. They used to collect *jizya* from the people who did not accept Islam. These people too appear to be the same. Going to war with them appears to be impossible. We should befriend them and keep them pleased." After this, the mother of the king sent a large number of servants. She also sent some sheep. Some days later, Allah commanded the Imam[AS] to leave the country. The Imam[AS] began preparations for the journey. The minister came again and said, "O Lord! There are dacoits on this road. We too will be ready and accompany you, so that you cross this dangerous section of the road in safety and the dacoit do not harm you." The Imam[AS] said, "God, Who granted us mastery here, is always with us. He will always grant us peace and mastery everywhere. We do not need you." Saying this, the Imam[AS] started his journey.

295. It is narrated that there was a dog in the *daira* of Hazrat (Imam Mahdi[AS]). It used to be with the Imam[AS] in his journeys. It used to go wherever the Imam[AS] went. When he stopped anywhere, it too would stop there. When he started to go, it too would accompany him. For all the five daily prayers, it would join the *muezzin* in giving the prayer call in its own way. It also used to sit on its haunches and perform *zikr* till one and a half *pahr* (till half past ten) in the morning. One day, when it was sitting in this way (during the time of *zikr*), some food was placed in front of it to test it. It did not show any desire or inclination for the food and it continued its preoccupation with *zikr*. A share of *Sawiyat* too was fixed for it. The companions asked (the Imam[AS]), "What would be its condition on the Day of Resurrection?" The Imam[AS] said, "It would remain with the dog of the *As-hab-e-Kahf* (People of the Cave). Allah's command comes that that dog would be counted as a member of the group (*jamaat*) of Prophet[SLM] and this dog in the group of Imam Mahdi[AS]."

296. It is narrated that a person was an opium addict. When he drank the sanctified leftover (*paskhurda*) water from Imam Mahdi[AS], he never felt a craving for opium.

297. A person is narrated to have said before Imam Mahdi[AS], "The mother of such and such a boy wails and says, 'Let there be wailing and mourning in the house of the Imam[AS] as it is in our house. He has pulled away our boy." The Imam[AS] smiled and said, "The Mahdavis will remain till the Day of Resurrection. We will see in whose share the wailing, mourning and breast-beating comes."

298. Imam Mahdi[AS] is narrated to have explained the following Quranic Verse up to its end: "*…So I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause and have fought and fallen…*"[123] The Imam[AS] said, "This Verse is primarily in favour of the companions of Prophet Muhammad[SLM] and their

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[123] (S, 3: 195 SAL)

successors. It is also in favour of the group of companions of Imam Mahdi[AS], who possess their attributes." Bandagi Miyan Syed Khundmir[RZ] came after the Imam's sermon was over. Seeing him the Imam[AS] said, "There would be *chaha chaha* on this poor Syed."

299. It is narrated that at the time of his demise, Imam Mahdi[AS] explained the Quranic Verse, "*Say thou: 'This is my Way: I do invite unto Allah, --- on evidence clear as the seeing with one's eyes, – I and whoever follows me…*"[124] The Imam[AS] also explained the Verse: "*This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM.*" [125] One of the migrant-companions started crying in a loud voice. The Imam[AS] said, "Whatever I had to convey to the crying people from Allah, I have conveyed. It is now their business whether they follow it or not."

300. (After the demise of Imam Mahdi[AS]), all the companions of agreed to leave the place (Farah in Afghanistan), in anticipation of a calamity. Hence, all of them returned from there. The calamity that Imam Mahdi[AS] had predicted in a dream did come to happen.

301. Imam Mahdi[AS] is narrated to have said his *'Isha* prayers with *sunnat-e-muakkada* (sure tradition) on the Night of Glory (*Lailatul-Qadr).* After this, he also said two cycles of prayer (*dogana*) in congregation in his own leadership (*imamat*) with all his companions. Then the Imam[AS] supplicated, "*O Allah! Make me live among the humble, make me die among the humble and judge (*hashr) *me on the Day of Resurrection among the group of the humble, by Your Grace and Mercy, O the Great Merciful.*" At this point of time, Miyan Syed Salamullah[RZ] said, "Miranji! You forgot us. We remained unlucky in being deprived of this invocation."

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[124] (S. 12: 108 AYA). However, Hazrat Abu Sayeed[RA] translates this Verse as under: "*Say O Muhammad! 'This is my Way. I call unto Allah on Vision (basirat) and he (Mahdi), who follows me, too will invite.*'"

[125] (S. 5: 3 MMP). MMP adds in a footnote: "The Surrender" to Allah. Thus solemnly the religion, which the Prophet[SLM] had established, received its name: AL-ISLAM."

Then Imam Mahdi[AS] recited the invocations in this manner: "*O Allah! Make us live among the humble, make us die among the humble and judge us on the Day of Resurrection among the group of the humble, by Your Grace and Mercy, O the Great Merciful.* And then he recited this invocation too. *O Allah! Make the world small and insignificant in our eyes and increase Your grandeur and majesty in our hearts. O Allah! Help us to live and work in accordance with your Pleasure and keep us steadfast on Your religion and in obedience to You. O Allah! Show us the Truth in its Truthfulness and make us emulate it and show us falsehood in its falseness and protect us from it by Your Mercy. O the Great Merciful*." Further, Hazrat Miyan Syed Khundmir[RZ] too always performed this *dogana* (*Lailatul Qadr*) in congregation in his leadership in emulation of Hazrat Imam Mahdi[AS]. All the companions too used to attend and follow him in the prayers.

302. Imam Mahdi[AS] is narrated to have given seven glad tidings in favour of Bandagi Miyan Nizam[RZ], son of Khudawand: Seen and Tasted; Drinker of the Ocean (of Divinity); Drunk (with Love of God) and Alert; *Kashk-e-Malamat* (Bowl of Reproach); *Bal Huwa Kullun fihi*; Witness to the Vision of Allah through physical eyes; and *Man whom neither merchandise nor sale beguileth from remembrance of Allah…*[126]

END

This translation of

NAQLIAT

Bandagi Miyan Abdur Rashid[RZ]

was completed on

Thursday, July 31, 2003

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[126] (S. 24: 37 MMP)